

What Kind of Preaching Do Laymen Like?

# THE CONGREGATIONALIST

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### THE FREE MAN.

BY IDA WHIPPLE BENHAM.



ALL skies for him whose heart  
is free!

Secure he stays or safely roams;  
And near or far, on land or sea,  
All places are his homes.

He finds his friends where'er the race  
Has wandered, men of all degrees;  
He meets a brother face to face  
In every man he sees.

Strong in his soul the common tie  
Is knit that binds us each to each;  
To his enlightened ear and eye  
There is no alien speech.

He is not poor though lacking bread;  
His soul grows rich on simplest fare;  
The angels and the birds are fed,  
The lilies have no care!

Once was he sad an hour or so,  
For love is long but life is brief;  
He wept to see a child laid low—  
Wept with a tender grief.

But when he raised his eyes to Heaven,  
He found the cure of all his fears—  
The child's new joy was like a leaven,  
And conquered grief and tears.

And since that hour no pain can move  
His soul from life's sweet unity;  
He knows the spheres are tuned to love,  
And love hath made him free.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

**BALLARD**—In New York City, April 21, Mrs. Julia P., wife of Addison Ballard, D. D., lately a professor in Lafayette College and once professor and pastor at Williamstown. Mrs. Ballard was an accomplished writer and published several books. For many years she was a regular contributor of both prose and verse to the *Congregationalist*.

**BLAKE**—In Westfield, April 29, Mrs. Lucy S. Blake, mother of Rev. L. H. Blake, aged 84 yrs.

**BLODGETT**—In New York City, April 25, at the residence of her son-in-law, S. H. Virgin, D. D., Almira, wife of Luther Blodgett of West Chelmsford, aged 79 yrs.

**DAY**—In Melrose Highlands, April 26, Dr. Albert Day, aged 72 yrs., 6 mos. He took a course at the Harvard Medical School in order to work more efficiently in temperance reform, to which he devoted all of his active life, occupying the position of superintendent of the Washingtonian Home in Boston for many years. He was a member of Berkeley Temple.

**FERRIS**—In East Providence, April 21, the wife of Rev. L. Z. Ferris.

**GOULD**—In Ambler, Pa., April 11, Rev. Samuel McL. Gould, aged 85 yrs. He was once pastor of the Second Church and later of the Pavilion Church, Biddeford, Me.

**HEALD**—In Orange, N. J., April 24, Mrs. Sarah Washburn Heald, founder and editor of the *Hospital Messenger*, aged 74 yrs.

**HUNT**—In Terre Haute, Ind., April 23, Myron A. Hunt. He had a national reputation as a florist and was a leading worker in the First Church.

**MASCROFT**—In North Grafton, April 15, Mrs. Sarah T. Mascroft, aged 75 yrs., 6 mos.

**PETTINGILL**—In Brewer, Me., April 19, Mrs. Eliza E., the mother of Rev. A. G. Pettingill, aged 73 yrs.

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# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 3 May 1894

Number 18

✱ **THE CONGREGATIONALIST SERVICES.** ✱  
Price, 1 cent each; 100 copies, 60 cents, postpaid.  
Nos. 5-8, **EVENTIDE SERVICES**: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passiontide; 10, Easter; Nos. 11-13, **EVENTIDE SERVICES**: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

✱ **THE HANDBOOK SERIES.** ✱  
Price, 4 cents each; 100 copies, \$1.25, postpaid.  
No. 2 for 1894, now ready, is called  
**FORWARD MOVEMENTS**,  
and is devoted to three unique and interesting lines of modern effort:

- (1) Institutional Churches,
- (2) Social Settlements,
- (3) Rescue Missions.

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It is desirable that orders for this edition of the Handbook be sent in at once. The extremely low rate at which it is sold brings it within the reach of multitudes who will be glad to obtain the freshest and most accurate information on these subjects. We have made no advance on our standard price for the Handbook, but offer Forward Movements at 4 cents apiece; 100 copies, \$1.25, postpaid. It will be of advantage to pastors and to others to subscribe at once for the Handbook Series for 1894. Subscriptions are taken for the series for 15 cents. The subsequent editions to appear July 1 and October 1 will contain equally valuable matter.

## ✱ FORM OF ADMISSION. ✱

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

## ✱ CONGREGATIONALISM ✱ FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

**F**EW men have better opportunities to judge prevailing religious conditions than Mr. Moody and few are more discerning than he of the signs of the times. It was, therefore, encouraging to hear him say in this office last week that, in his judgment, the whole country today is unusually susceptible to Christian influences. The reception which he met in Washington from all classes, the crowded meetings in Richmond, where a large auditorium was erected in the heart of the city, and the results of his recent labors elsewhere convince him that the stress of the past winter has made many hearts tender and responsive to the gospel. Questioned in regard to his opinion respecting the emphasis in certain quarters on social Christianity and the regeneration of society as a whole, Mr. Moody expressed himself as still a staunch believer in the doctrine that men come into

the kingdom one at a time and have to be sought and labored with as individuals. Just now his main concern relates to his schools, for which he has to raise thousands of dollars every year. The shrinkage in certain sources of supply hitherto relied on puts a strenuous burden on him, which every one interested in his beneficent educational work ought to share as far as possible. The Chicago Institute is in special need of help, and the statement which we publish on page 629 is a sufficient argument for the existence and generous support of this institution, which is a veritable recruiting ground for Christian workers.

Our New York letter describes the efforts which women are making in that State in the interests of woman's suffrage. A movement in opposition is chronicled in the *Outlook* of last week, which has begun by an emphatic protest signed by twenty-one prominent women of Brooklyn. It declares that no sufficient reason has been presented for imposing on women the burdensome duty of voting, that their energies are absorbed by present duties and interests divinely ordered, from which men cannot relieve them, and that political equality would deprive women of valuable privileges now accorded to them. Those women who wish to support this protest are invited to organize similar movements and to send their names to Mrs. A. W. Putnam, 70 Willow Street, Brooklyn, N. Y. The time, we think, is at hand when the responsibility of deciding the question of women's suffrage will be laid on women themselves. If the majority of them want it they will get it; and if those who do not want it remain silent, though they may be in the majority, their influence will not be great. They will be forced to declare their choice between "Womanliness as a profession" and "the business of politics."

It is too bad that the dilly-dallying in Congress over other issues forces to the wall action against the lottery, formerly doing business in Louisiana but now established in Florida and running to cover in Honduras whenever it fears exposure. What is needed at once is more stringent national legislation, and Congress should cease its other duties long enough to pass a law which will put an end to this national curse and shame. Meanwhile, petitions continue to arrive at this office, seconding the efforts of Prof. S. H. Woodbridge of the Massachusetts Institute of Technology and other public-spirited citizens, who are urging upon Congress the imperative necessity of immediate action. The last petition which we received came from a college town, and the long list of signers represented all classes in the community, while the person forwarding the petition writes, "Doubtless nearly every name in town could be added if one had time and strength to go where they are to be found." We understand that there is no special opposition to

the bill introduced by Senator Hoar over two months ago, but the requirement that unanimous consent must be obtained for the consideration of a bill taken up out of the regular order has thus far delayed its discussion, though Senator Hoar intends to push it with all the ability at his command. It will be well to bring pressure to bear upon his fellow-senators who may not be so ardent in the interests of reform.

Never does Christian faith shine more brightly than in the presence of death. We know of a husband and father who died a few days ago. He was the center of a happy and affectionate household. In his social and business relations he was honored. His services to his church and to wider circles were highly esteemed. Suddenly, as he sat with his family, he was called home. It seemed to those who heard of it that the blow would be too grievous to be borne. But every member of the household seems to be exalted by their sorrows as though the Son of God had visibly come among them. Quietly, but more tenderly than ever before, they are drawn toward one another. They speak with grateful remembrance and subdued joy of the life and many services of their departed friend, and of the blessedness of his present and eternal life in heaven. Even those who saw him but seldom seem to be uplifted by these memories, as if his presence, transfigured, were recalled to them. To have lived so as to leave impressions like these is a glorious triumph. From such a bereaved home one turns with an exultant thrill, saying with new meaning, "O death, where is thy victory? O death, where is thy sting? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The directors of the Home Missionary Society, being confronted with a debt of \$84,000 in beginning the new year, have found it necessary to make a cut of ten per cent. on all their appropriations, beginning with the salaries of the officers and the administration expenses. The brief statement in another column tells the story. This means a serious crippling of the society's work all over its broad fields, besides carrying through the year the burden of a heavy debt and paying interest on it. But if every one who can do so will promptly send in an extra contribution, good news might soon be sent to the poorly paid missionaries, who have already brought their expenses down to what seems to them to be the lowest point.

Our good name as a nation is menaced as long as the lynchings continue that are so numerous in the South (eight last week in Louisiana) and not unknown in the North. The British Baptist Union, in session last week, is reported to have refused to send a greeting to its Baptist brethren in this country because of the silence of the churches in this country respecting the wrongs done to the negro. This action is more radical than

it is intelligent, but it is none the less significant.

### THE PREACHING THAT SUITS THE LAITY.

We gladly devote two full pages of this week's issue to the responses of laymen to a question of current interest and permanent importance. We have never published a more spontaneous or suggestive broadside of personal opinion. It will be noticed that the seventeen men and women who have been kind enough to express frankly and freely their individual preferences represent not only different sections of the country but a wide variety of vocations. Prominent educators; active and successful business men, women in public life and women whose sphere of activity is confined chiefly to the home, tell what type of preaching suits them best and feeds them most. This representative character gives all the more weight to the symposium.

Notwithstanding, there is more agreement than one might at first expect, considering natural diversities of taste. These persons are one in expecting something of the pulpit. They look to it for enlightenment and inspiration. They have room in their lives yet, despite other sources of growth and stimulus, for those influences which emanate from the pulpit alone. They have not outgrown the church-going habit, and they attend church not only to worship but to listen to and profit by the preaching.

Most of these contributors to the broadside seem disposed, also, to accord the preacher a large measure of freedom in the choice of his subjects. If his words possess the ring of reality, if there is in them the prophetic note, if, as Phillips Brooks said, the message is truth plus personality, then the sermon is sure to fall on willing ears and responsive hearts.

At the same time one who reads carefully this array of opinions detects a strong desire for preaching which bears on daily life. It is help for the problems, the burdens, the responsibilities of the week that hearers seek. Any light which can be thrown from the pulpit on great sociological and industrial questions is welcome, but not many of us have passed that point in personal experience where we no longer need strength for our own lives, inspiration to fight sin and to strive after righteousness. And does not this broadside reveal, also, a thirst for a clearer conception and deeper knowledge of Jesus Christ? There are plenty of times and ways in which to learn the truths of science. Literature in attractive forms is abundant upon our tables. Politics and social problems are discussed at every street corner and upon countless platforms. But the one specialty of the pulpit is the Christian religion. It matters little whether the subjects are sensational or not, or what ways the individual preacher adopts to explain and enforce religion, provided the hearers feel that the truths of the gospel have been declared and applied to life. The men and women in the pews want not theory, not controversy, but a vital, positive message.

In one of our churches a visiting minister preached not long ago a sermon glorifying this age because of its free and progressive spirit. He fulminated against dogmas and "hide-bound" statements of belief. He extolled the higher criticism. He dwelt long and tenderly upon the evolutionary hypothesis. Then his half-hour expired and he

stopped. A member of the church was accosted as he came down the aisle with the query, "What did you think of the sermon?" "Well," was the reply, "I don't dissent very much from his positions, but I have been wondering how much it would take of that kind of preaching to build up a congregation."

No preacher is called upon to warp or modify his message to suit his hearers, but he does well to know what preaching their best selves crave, for there is no more pathetic spectacle than a congregation of which it is true, as of that flock of old time which Chaucer describes,

The hungry sheep look up and are not fed.

### THE BOSTON CONGREGATIONAL CLUB.

Last week the oldest of Congregational Clubs fitly celebrated its twenty-fifth anniversary. The speakers on that occasion had little to say of its influence in the denomination during the quarter of a century. It was well, perhaps, that the club should be modest about its own deeds.

Yet some of the most important changes in the history of Congregationalism have taken place during these twenty-five years, and this club has been an important factor in bringing about and guiding these changes. When it was formed the National Council did not yet exist, New School Presbyterians were still united with Congregationalists in foreign missionary work, and the American Missionary Association had but just begun to plant colleges in the South. It was ten years before the publication of the first Year-Book. There was as yet no Congregational church in Colorado, or anywhere in the great Rocky Mountain district, but one in Washington Territory, and hardly one in all the South. Nearly a score of colleges since that time have sprung into being which have sought funds from Boston Congregationalists with which to lay their foundations.

There was, as compared with the present, little unity of interest and action among Congregationalists in this vicinity. The Congregational House was as yet little more than a dream. Representatives of benevolent enterprises in which Congregationalists had no special legitimate interest, and some of which were mythical, reaped generous harvests from individuals and churches in and about Boston, and our own missionary societies languished. The coming together of Alpheus Hardy, Ezra Farnsworth, S. N. Stockwell, Rufus S. Frost and other influential laymen in our churches, some of whom are still among us, meant a new business era for Congregationalism. Their social contact with pastors and other clergymen prominently identified with the ecclesiastical affairs of the denomination meant a much wider diffusion of interest in its administration.

A survey of the list of topics discussed at the monthly meetings of the club during the twenty-five years shows that it has considered almost everything which concerns Congregationalists as a body. This list is worthy of study as indicating what has been uppermost in the thoughts of the churches, especially of the laity, for it is essentially a laymen's club. Its presidents, with four exceptions, have been laymen, and laymen have always been prominently represented on the executive committee, which decides the subjects for discussion.

The club has examined the history of

Congregationalism, its principles and their practical working in the local church and in the fellowship of churches. It has given attention to our benevolent organizations, has surveyed their fields of labor and studied their methods. It has considered the churches in reform movements, in evangelistic work, in their spiritual affairs and worship, in their relations with society and with government. It has reflected on the Christian's duty as a citizen and his responsibility for the use of money. In its annual observance of Forefathers' Day it has revived a healthy interest in our national history and the part which Congregationalists took in founding our Republic.

It was to be expected that the example of Boston Congregationalists in forming the club would be followed in other cities, but clubs have multiplied quite beyond the anticipations of the founders of that first organization, and they have done much to create a new social life among Christians which is by no means unimportant as interpreting the spirit of Christianity. They have done more than to promote denominational unity. They have encouraged fellowship with other denominations. Similar clubs have been organized among Baptists, Methodists, Presbyterians, Episcopalians, Unitarians and Universalists, and the representatives of each have often been heartily greeted on the platforms of the others.

The future shows no limitation to the field of usefulness of these clubs. Most important religious and social problems press for solution, and their free discussion in these social organizations encourages popular thought on them and guides to right conclusions. If they are held to the purpose which brought them into being, to encourage acquaintance among the members of the churches, to secure united action and to promote the interests of Congregationalism, their value will increase and they will become a permanent feature in the history of the denomination.

### THE COMING PRESBYTERIAN ASSEMBLY.

The Presbyterian General Assembly, which meets in Saratoga, May 17, will have to deal with questions similar to those which attracted public attention a year ago. The case of Professor Briggs is ended indeed, and could only be brought up again by his submission, or by an attempt to turn his suspension into excommunication on the ground of contumacy; but the similar case of Prof. Henry P. Smith of Cincinnati comes up from the Synod of Ohio on his appeal, and with it the questions of Old Testament criticism recur. It is quite certain that the majority of the church has not changed its mind in a year, and the condemnation of the professor may therefore be regarded as a foregone conclusion. The element of bitterness and personal dislike, which played some part in last year's decision, will be absent, however, and the condemnation is likely to be less sweeping in its statement, if only because the utterances objected to cover less ground than in the previous case.

A grave question of church law is raised, however, by the action of influential presbyteries like those of Newark, N. J., Cayuga and Rochester, N. Y., which have adopted resolutions calling in question the right of the General Assembly to interpret the Confession of Faith or make binding doctrinal statements in its decision of judicial cases. The assembly, it must be remembered, like



the English House of Lords, is at once a legislative and a judicial body. When it sits as a legislature it can only modify the constitution or the doctrinal formulas of the church by a slow process involving the co-operation of the presbyteries, while its utterances upon public questions of morals and of politics are mere opinions of the majority and bind no one. It has been generally held, however, that when the assembly sits as a court, and as the court of last appeal, all its decisions upon judicial cases were precedents legally binding upon the church, even including its official interpretations of the Confession of Faith.

This generally accepted opinion is now called in question, and it will be interesting to see what action, if any, the assembly will take in vindication of its own judicial authority in answer to these utterances of the liberal presbyteries. We have already pointed out that, in our opinion, their position amounts in effect to a nullification of the judicial authority of the courts of the church. It denies the right of the assembly to make precedents by which the existence of heresy may be determined, and attempts to weary the church by the slow course of individual trials into tolerance of error.

There have been large additions to the church during the year—much the largest in its history—but the financial distress, while it has not hindered evangelistic effort, has crippled benevolent and mission work, and the boards will come up to the assembly in distress. Our Presbyterian brethren are liberal givers, however, and perhaps this cloud upon their sky may be cleared away without serious hindrance to the work.

#### WHO IS MY NEIGHBOR? WHAT DOES HE NEED?

The contrast between mere proximity and actual neighborliness is apparent. You may have so little intercourse with those who live in the next house as to feel for them no neighborliness. To be one's neighbor means recognizing that you have something in common with him. But as soon as you learn that any one toward whom you have not been specially drawn is in need of some service which you can render, a certain interest in him springs up. If he is ill, for instance, you feel disposed to do what you can to relieve him. Sympathy arises and begets good will and ordinarily acquaintance follows in some degree. You feel confident, too, that in reversed circumstances he would respond to your need.

This then often is the foundation of neighborliness and in Christ's sense of the term any one is our neighbor who needs us. It is worth remembering that in old times a stranger was, and often at present among heathen nations he is, regarded as an enemy, merely because of his being unknown. Even throughout the Mosaic dispensation the Jews were careful to regard all others as aliens and, in a sense, as enemies. But Jesus taught the brotherhood of all men and the obligation of mutual good will and helpfulness without distinctions of race, color, or anything else.

He who needs you, therefore, is your neighbor. As for what he needs, it depends upon circumstances. It may not be at all what he believes and says that he needs. He may crave license and really need restraint. He may suppose himself well informed yet greatly need enlightenment. He may demand new opportunity

and need to be shown his duty to improve the opportunity which he already has. True neighborliness is not blindly yielding to any appeal which may be made. It consults the highest needs of one's neighbor, holds up before him the holiest ideals, in a word tries to be to him what Christ Himself would be.

This means relieving his bodily wants in many a case but it also and quite as often means cheering him in his perplexities, encouraging him in his struggles, sharing with him one's own advantages to some extent, and above all wisely and tenderly aiding him to follow Christ and learn of Him. If we try to picture to ourselves what He would be as a neighbor if He were now alive and situated as we personally are, we are likely to be humiliated but we also ought to be inspired.

#### THE WEEK IN REVIEW.

If we were to accept the interpretations our English professional brethren are putting upon current events in this country we should be most doleful in our predictions. According to them the legitimate fruits of republicanism are being seen and the rule of the mob has arrived. But it is not so. The 6,000 men (a liberal estimate) who have enlisted in the various regiments of the army of vagrants converging upon Washington are not voicing the sentiments of the wage-earners of the country nor their employers, and the legislator at Washington or the English editor who thinks they do will not have to live long to recognize his error. The fundamental principle which has attracted the multitude to the march upon Washington has been self-interest—a desire for food, raiment, shelter and luxury without the necessity of earning it. Hence the leaders travel in state, the privates beg or steal food, and when town or railroad officials refuse shelter or transportation then violence follows and law is defied. Here and there a mayor or a governor has insisted that property should not be appropriated, that each community should do its duty and not shirk it by throwing the burden over on adjoining communities, and on the whole the great majority of the people have distrusted the sincerity and wisdom of the movement. But too many have aided it by noticing it even with the gaze of scorn. Thus an appetite for notoriety and self-indulgence has been satisfied, and only occasionally has the attitude of impartially executing the law been taken by the local authorities. Where, as in Montana and Ohio, trains have been stolen and decrees of the courts defied, the federal and State authorities have used the federal troops and State militia with good effect, martyrdom for the principle asserted being one of the states of self-abnegation to which the vagrant has not attained.

The period of fear at Washington has given way to one of mortification as the authorities survey the actual army now encamped within the city. The prospect is not so formidable as it was when the invasion was being elaborated by the sensation mongers of the press. It is still serious enough, for it imposes upon the residents and officials of the capital certain tasks that should have been borne by remote communities. But the appeals to Congress for paternalistic legislation will be fruitless. The punishment for theft or damage to property will be swift and rigorous, and as

soon as the curious public ceases to be curious the disintegration will begin. Delegations now slowly journeying from the Pacific Coast and from New England probably will become disheartened, and, after it all, the question to be asked by many a footsore pilgrim will be, *Cui bono?* He may not see the good but others will. Good—first, because it will show that, despite adverse times and a fear for the future not without justification, the average citizen of this country still believes that the best way to provide employment for the many is by making it possible for capital, controlled by individuals and acquired by thrift, to safely venture on offering employment; second, because it will demonstrate that, even if it were proved to the satisfaction of all that the present or any subsequent emergency justified national appropriations for national highways, the demand for it, to be effective, must come from men genuinely desirous of employment, and then be voiced in ways that have the merit of being formal and representative. As Senator Hoar told Mr. Swift in his letter of April 28, no body of men in Massachusetts less than a majority of the voters can call upon Massachusetts senators and representatives to act otherwise than in accord with their own judgments. As for Senator Hoar, he says, "I have no sympathy with socialism," and as for Massachusetts, she has not substituted Morrison I. Swift for Sam and John Adams as prophets and defenders of civil liberty.

No one today denies the right of the wage-earner to strike or to co-operate with his fellows in benefiting his condition. But many wish that organized labor in this country was less selfish, less tyrannical, was led more wisely, and was not so indifferent to the rights of the owners of property or the inalienable right of every man to choose his own employer and own rate of compensation. In many trades in not a few cities the wage-earner has simply substituted the tyranny of the oligarchy of leaders and walking delegates for the tyranny—alleged or actual—of the individual employer. What is the aspect of the labor situation today? With capital receiving greatly decreased or no returns, with railroads reporting diminished receipts, and the producer of the staple commodities selling them at very low prices, it seems to be assumed by many of the wage-earners that any reduction of wage is unnecessary or a signal of oppression. Just how the juice of high wages is to be extracted from the stone of light or no business they do not explain, but come it must or a strike follows. Hence we find not less than a quarter of a million men today out of work by their own choice, here insisting that the Great Northern Railway company, there that the owners of the bituminous mines of the Interior and the coke ovens of Western Pennsylvania shall pay the old wages paid in times of prosperity. Thus far the course of events has not been such as to give much hope of success to the strikers. There are some men, not members of the machine, who insist upon working and are satisfied with the wages, though it be that to labor under the circumstances is at the risk of their lives. Thus, notwithstanding the cessation of traffic and industry over a large area of territory and the very marked injury done to industrial centers somewhat remote but dependent upon the railroad for transportation of food



and fuel, it cannot be said that the strikes have succeeded in doing aught but injure the innocent and depreciate the public's respect for the leaders who ordered and the organizations which entered upon the strikes.

Governor Greenhalge of Massachusetts has appointed the commission to investigate the condition of the unemployed. This body was created by the Legislature upon the petition of Morrison I. Swift and the meeting of the unemployed upon Boston Common. The members are Prof. Davis R. Dewey of the Institute of Technology, David F. Moreland of Woburn and James F. Carey of Haverhill. Professor Dewey fills the chair of statistics and economics at the institute and was recommended by President Walker. Mr. Moreland has been a member of the Legislature within a few years and was a prominent leader of the labor faction then. Mr. Carey is identified with the labor organizations of Haverhill and holds socialistic views. At the hearing, this session, upon the referendum, before the committee upon constitutional amendments, he said that the decisions of the Supreme Court should be referred to the people for approval before they became operative. It evidently has been the purpose of Governor Greenhalge to give the labor element a majority of the commission in order that they might be in sympathy with its purpose. The selection of so large a proportion of the commission from those who hold extreme views has called forth criticism among the party friends of the governor, and it is possible that the third member may not be confirmed. The vote of the House on the project to remove the State House front was so decisive—52 for to 128 against—that this scheme of vandalism is dead for this session.

The article by Mr. F. J. Stimson in the *May Scribner's*, embodying the result of his comprehensive survey of the legislation of all our State legislatures during two very recent years, is valuable in that it confirms the popular impression respecting the rapid drift toward paternalism in this country. The authority of the State as over against the right of the individual or the smaller local unit is being more and more exalted. As a result, towns and cities are relying upon State legislators to save them from evils—present and prospective. Now it is inevitable and necessary for the State to have a certain degree of authority over its municipalities, and give a due proportion of its time to legislating for municipal interests in general.

Thus the Legislature of New York, which has just adjourned, very naturally was the body to decide that the question of a greater New York City, or of adding Flushing and Gravesend to Brooklyn, should be submitted to the vote of the people. But why it should be called upon to decide that excursion boats running from New York City may not sell liquor, or that drivers and hostlers in the New York City street cleaning department should receive \$750 per year is not patent, unless it be that the metropolis is unable to trust its own municipal legislature to curb the liquor traffic, or pay adequate, and not extravagant, salaries to its employés. If it be answered that this is the reason, then the reply is, generate sufficient civic pride and righteousness to make it unnecessary to lean upon the superior virtue of the rural legislator as a

crutch. That a long step in this direction will have been taken is probable if Governor Flower signs the bills affecting New York City, which the Legislature passed at the eleventh hour against the wishes of Tammany and her Republican allies, Mr. Platt and his henchman. The bills are by no means perfect, but they go far toward centralizing the authority in the mayor—thus rendering responsibility obvious and punishment for remissness accurate—stripping the sheriff of his enormous fees and patronage, purifying the administration of the police department and strengthening the authority of Superintendent Byrnes, and making rapid transit possible and to be wrought out by men who will not countenance jobs. Governor Flower now has an opportunity to show whether he is a puppet or a man.

The renewal of agrarian crime in Ireland scarcely has become general enough to warrant the belief that there is any disposition among the present Irish leaders to order a return to the old, discredited forms of agitation. And yet, in view of the drift of events in Great Britain, it would not be at all surprising, for it must have been evident to the Irish party, even before Lord Rosebery spoke last week, that Irish home rule never again could have the same relative place in the Liberal program that it had under Mr. Gladstone, for English, Welsh and Scotch questions of the hour are now before Parliament and will go to the people on equal terms with the Irish bill as soon as they are rejected by the House of Lords. As if to settle this point, Lord Rosebery last week, in addressing the Liberal Club, practically told his own adherents and the Liberal Unionists present that his policy would be such as to make imperial and British social questions quite as important as the retention of the votes of Irish members by granting their demands. If additional proof be wanted, the rapid introduction of reform measures this session, and the announcement that the Liberal premier intends to travel throughout the realm this summer advocating his program, show how the current is drifting. Recognizing the frailty of the tie that binds the Irish to the Liberals, Lord Rosebery seemingly hopes to win a corresponding voting strength from Scotch and English constituencies by attempting to satisfy their demands.

Politically Wales has been Liberal for some time and there are probably but few new seats to be won there, but the grip upon the old will be fastened securely by the introduction last week of a bill disestablishing the Anglican Church in Wales and the County of Monmouth, Eng. The Welsh Liberals have been chafing for some time at the delay in introducing this measure. They had promises from Mr. Gladstone which some of them felt he was not prompt in executing. Now they have the satisfaction of having had a thorough, but not radical, measure introduced to the House of Commons by Mr. Asquith, ably representing the ministry. Of course, already the bishops in the House of Lords have made known their opposition. Queen Victoria will scarcely exert any influence in favor of the measure and a rejection by the lords is certain, especially since the Establishment in England is directly assailed by the provision affecting Monmouth. But the ultimate result is equally certain. Nonconformists, Roman Catholics and Rad-

icals, with varying motives, will give the measure hearty support, and some day, not far distant, Wales will cease to be taxed to maintain an establishment for which four-fifths of her population have no attachment. Of course, along with disestablishment goes partial if not entire disendowment, and the fact that the bill introduced by Mr. Asquith does not go as far in this direction as some of the ultra-Welsh Nonconformists desire would seem to indicate that it is a just and commendable measure. In the main, however, the communities are to profit financially as well as morally by the measure, and by a system of commissions the income from the past, now flowing into churchly channels, will be diverted into forms of educational and æsthetic life. Justice will be done to present incumbents, but ere long, after the law becomes operative, the Nonconformist will cease to pay tithes to a church he does not respect and the Anglican will know the luxury of supporting a church in which he does believe. Moreover, at one blow, an artificial structure admirably suited to foster caste distinctions in the Christian fold will topple to the dust.

#### IN BRIEF.

Dr. Josiah Strong, in ordering copies of *Forward Movements*, No. 2 of our Handbook Series, writes: "It is a most excellent thing and I want to thank you for getting it out." From all quarters of the country come commendations of this compact and accurate summary of the methods and *personnel* of the thirteen leading institutional churches of the country and of the eighteen college settlements. Every day brings an increasing number of orders, and we have already disposed of a large share of the first edition.

The memory of the just is blessed:  
But the name of the wicked shall rot,  
said the wise man. The town of Breckinridge in Minnesota has asked the postmaster general to change its name.

Such eminent artists as M. Coquelin, Emil Fischer, John Drew and Julia Marlowe last week contributed their services to benefit the treasury of one of the New York City Good Government Clubs. High art, for policy's sake, should identify itself with the movement for better city government.

*Zion's Herald*, looking back on the recent New England Methodist Conference, remarks that three things make a good meeting—revelation, stimulation and exhilaration. The editor's comments on the conference suggest John B. Gough's definition of stimulation without benefit—sitting down on a hornet's nest.

Lord Rosebery's first ecclesiastical appointment has gone to a Broad Churchman. "One swallow does not make a summer," so it will not do to predict that the Ritualistic party, which has had the fat pickings under Salisbury and Gladstone, is to be sent to the wall for a while, but it will be well to note later appointments.

The most appropriate gift the senators in the New York Legislature could find to give to the Lieutenant governor of the State as a token of their regard (?) for his capacity was a \$600 punch bowl. Gold watches, diamond rings, collar buttons, etc., were lavishly distributed among the lesser luminaries. The salaries of New York legislators must be generous—or have they other sources of income?

The late Prof. Robertson Smith was more than a profound student of Hebrew. He was a well-read mathematician, he understood the fundamental principles of law, he was an ex-

cellent theoretical astronomer, he loved music and comprehended its principles, he was a discriminating critic of architecture and a thoroughly versed numismatist, and yet "he was always ready to acknowledge ignorance, and never gave an opinion on what he did not understand."

It is natural to suppose that any husband, after living several years with his wife, would become well enough acquainted with her to recognize her. But there are exceptions to this rule. Last week an unknown woman was killed at a railroad crossing in Boston. A man who saw the body identified it as that of his wife, and arranged to take it home for burial, but on arriving at his house he found his wife in the kitchen preparing his supper.

The General Assembly of the Presbyterian Church in New Zealand has just expelled a devotee of theosophy from the ministry of that church. Mrs. Annie Besant while in India put on the native attire, had the mark of high caste placed upon her forehead and, consequently, in traveling back to England had her meals served privately. And this is the woman who, but a few years since, was Charles Bradlaugh's ally and the high priestess of rationalism and democracy.

## WHICH?

I once voted for one of the greatest rascals who ever held a public office. The two opponents for the position were a Democrat and a Republican. The Democrat was one of the worst men I ever knew; the Republican was one of the best men I ever knew. I voted for the Democrat, and I have always been glad to think that I did so vote. Principles, not men, should be recognized by the voter in exercising his suffrage.—Rev. E. Winchester Donald.

The only way to arouse enthusiasm like that which smashed the ring in Brooklyn is to present for our suffrages men whom we can honestly admire. Principles don't set men afire. Men can only arouse that enthusiasm. We are going to win, I believe, if there are put forward men big enough, broad enough and clean enough to command the respect and arouse the enthusiasm of the self-respecting elements of our community.—Rev. Charles H. Parkhurst.

Apropos of the prayer meeting topic for next week, Who Is My Neighbor? What Does He Need? it should be said that our neighbor's need of self-help is none the less real for his occasional protest against being assisted in this way. At a meeting of the unemployed in a city not far from Boston, this winter, one speaker said, and appeared to elicit the approval of his hearers, "We don't want to be taught how to make shin bone taste like steak, we prefer steak." Our neighbor needs to be informed that many people who now are supposed to eat very tender porterhouse became able to do so by a long experience with shin bone soup, and that a good many others who are not wealthy but are prosperous would be as poor as himself if they did not still, in scores of ways, experiment to find the way to make the inexpensive as wholesome, if not as appetizing, as that which costs more.

The more Scriptural and simple the polity the greater the exemption from guile, friction, etc. Here is the *Evangelist* denouncing the "machine methods" in the New York Presbytery, and here is *Zion's Herald* protesting in the most emphatic way against the arbitrary rulings and appointments of the bishop who lately presided over the New England Conference of the Methodist Episcopal fold. Of course, when a bishop is a prelate and a diocesan superintendent he can be arbitrary and yet just, for his long residence in, and intimate acquaintance with, his diocese presumably fits him to act. Moreover, if he errs he is accessible and can be converted. But our Methodist brethren—in theory—permit a man who lives in New Orleans to assign shepherds to flocks in Boston. As a matter of fact, during recent years the "theory" has given way to a very different "practice," and Bishop Fitzgerald is now being condemned by the New England constituency for really doing what he is supposed to do—in theory.

The *Watchman's* New York correspondent reported recently that Dr. R. S. MacArthur and some other Baptist ministers propose to repeat the effort which has failed heretofore of carrying on a Baptist mission among the Armenians of Turkey. We hope for the sake of Christian comity and the honor of our Baptist brethren that the report is not true. It was, before, mainly an attempt to proselyte the native Christians connected with the churches of the American Board. The Baptist Publication Society seven years ago sent to Constantinople one of the men whom it is now proposed to employ again. The mission was a confessed and complete failure. The Publication Society gave it up. The Baptist Missionary Union refused to take charge of it. It seems hardly credible that Dr. MacArthur can be connected with an attempt to resuscitate that miserable scheme, the result of which could only be to introduce discord among the Christian converts in Armenia.

A contributor to the *Outlook* of April 21 has made the discovery that the first Protestant church in America was organized in a horse-mill, which was built on Manhattan Island in 1626, and that in the same place in August, 1638, "for the first time in the new world the ordinance of the Lord's Supper was celebrated before a Protestant congregation." It is painful to have the history of the Pilgrims thus unceremoniously swept away. We had always supposed that a Protestant church landed at Plymouth, Mass., Dec. 21, 1620. A certain Captain John Smith says, in his *General History of the Bermudas*, that in 1619 the governor produced a "Litterie," "and caused the eldest minister upon Easter day to begin the use thereof in St. George's town, where himself, most of the council officers and auditors received the sacrament: the which forme they continued during the time of his government." Unless we maintain eternal vigilance these descendants of the Dutch will be claiming next that the Mayflower was a "horse-mill" in which they discovered America before Columbus.

Dr. McKenzie's address at the twenty-fifth anniversary of the Boston Congregational Club was one of those happy efforts which not only delight the hearers at the time but recur to mind afterwards. His frank admission, for instance, that the only sect of Christians which would ever attract him from the church of his fathers would be the Quakers, with whose doctrine of an inner light he was in profound sympathy, created a momentary fear that some enterprising Quaker church would be seeking Dr. McKenzie's services, but this was quickly dissipated by his glowing eulogy of the Pilgrim polity. That he is in no danger of becoming an Episcopalian was made pretty clear by his emphatic assertion that no church founded on a historical fiction could command the adherence of Christendom in general. One of the most enjoyable portions of the speech was his description of the personal characteristics and professional abilities of the Boston ministers of a generation or more ago. He made them out to be as companionable, jovial and progressive a set of men as any "moderns." Moreover, with fine irony he punctured the popular fallacy that the preachers of other days loved to set forth chiefly the sterner aspects of truth. "They did not," said he, "confine themselves in their choice of topics to eternal punishment. There were men among them who ventured to assert that a sparrow did not fall to the ground without the Heavenly Father's notice, and such extremely liberal men as Andrew L. Stone, at Park Street, went so far as to say that 'even the hairs of your head are numbered.'" This sally was keenly relished, as was his declaration that the Boston ministers of other days were efficient servants of the gospel, even though they may have thought until their dying day that Moses wrote the entire Pentateuch.

## STAFF CORRESPONDENCE.

FROM NEW YORK.

## Municipal Reform.

This was the topic at the April meeting of the Congregational Club. Dr. R. S. MacArthur opened with a glance at the numbers, composition and influence of the population of our great cities, the proportion of foreigners in the country at large being one-third, but in our great cities two-thirds or three-fourths. In the public schools he saw the remedy for the evils of our time. The parents know nothing of our language and care nothing for our laws—nearly half of our Italians can neither read nor write—but their children are coming from the schools to know and respect law. The speaker would greatly limit the franchise. He would establish schools for teaching immigrants the English rudiments and the principles of the Constitution. He would tax every man who failed to vote, and if he failed for three or five years would disfranchise him for fifteen or twenty years. After all, he saw no hope for the city save in the religion of Christ.

Charles S. Smith, Esq., president of the Chamber of Commerce, said that no republic save Rome, with its staunch virtues and stable government, had ever lived 500 years, and what, he asked, have our cities to hope for if they are to continue under the rule of criminals and paupers? Mr. Smith gave a comparison of New York City and Birmingham, made by a member of Parliament, showing their relative populations and municipal expenses, the expenses of New York being, *per capita*, five times as great as Birmingham's. But it was poor policy to pull down one's house till a better was provided. He was for "home rule," letting the citizens manage their own affairs without going to Washington or to Mr. Croker to ask permission to make some new law or secure some desirable improvement.

E. L. Godkin, Esq., editor of the *Evening Post*, thought that Tammany was no more to blame for the evils of our city than are the 30,000 honest men who do not vote when a good man is nominated and fail to oppose Tammany when they might. He pleaded hard for laying aside party politics and personal preferences at municipal elections and looking only at the city's good. He believed good people to be in the majority in all our cities, if they would only make themselves felt, but here they divide and let Tammany step in and rule everything. Thousands of foreigners come to us from the gutters of every land and straightway become our rulers, Croker and his like having a natural faculty for grasping things and ruling with despotic power, and the people tamely submit.

Hon. James C. Carter did not look upon the evils we deplore as being the vices of our republican government, as many regard them, but as the vices of despotism—despotism into which we here have drifted, with Croker as our absolute monarch, without whose sanction nothing can be accomplished. The people make spasmodic efforts to rid themselves of the tyranny, but get discouraged and give it up. The division on party lines in municipal affairs must stop. For fifty years it has proved a failure. There is hope for us if the intelligent and honest will stand for the right, regardless of party.

The friends of good government are almost daily multiplying clubs, and other local organizations, and holding meetings



all over the city, several being held on the same evening in different wards and addressed by influential citizens. As a result many young men are joining the clubs and older men who have been negligent of duty at the polls through hopelessness of having their votes counted are awaked to a sense of their error. It is believed that an exceptionally large vote of the honest classes will be cast next autumn. These same classes are encouraged also by legislative action within the last few days on several important matters affecting the welfare of New York and our other large cities.

It is cheering to know that the Governor has signed the act incorporating the Provident Loan Association. It has been already organized. Trustees and officers of the highest character are put in charge, an office is secured and active business is to begin very shortly.

#### Coxey in the Metropolis.

New York has had the honor of a visit from "General" Coxey—not, as was fondly hoped might be the case, to enlist and draw after him an "army" of Tammany "heelers," but on a far more commonplace errand, to sell eight horses, presumably war horses, worth more in the shape of provisions for the rank and file than as chargers to bear the bold leaders up to the gates of the capital. Those who talked with the commander of the hosts of the commonweal, and who watched his countenance at the horse auction, got the impression—and the newspaper portraits of him warranted it—that he was born rather to manage the animals of his Ohio stock farm than to ride at the head of embattled hosts to wave red banners of war in the face of Congress, and to demand for every tramp a farm which another shall be made to till and kegs of gold earned by the sweat of others' labor. Good judges of talk called him an unmitigated crank.

#### Woman's Suffrage.

In unexpected quarters there has suddenly broken out a spirited contest over the woman's suffrage question. Both advocates and opponents of the change are holding meetings here and in Brooklyn for speech making and the passing of resolutions for and against, and the measure is the one topic of talk in many highly cultured households. Each side boasts over the names of our most prominent and influential people among its adherents. Chauncey M. Depew is among today's captures of the suffrage party. Many women spend their time in circulating petitions to the State Constitutional Convention, soon to meet, praying that the word "male" may be dropped from the law prescribing the qualifications for voting. Thousands of signatures have been already obtained, and the advocates of the new measure are prophesying that they will have a round million before they stop. A standing argument of the elder conservatives is that not 3,000 of the women who are so anxious for the franchise will ever vote in this city, while 70,000 women of the other sort will be at the beck of Tammany, and make it impossible that the chains of that despotism shall ever be broken. One might almost be willing to live a little longer, even with the rheumatism, to see who gets nearest the truth.

#### A Convert from Romanism.

The Clerical Union had the pleasure of hearing from his own lips "Father" Lambert's account of his recent conversion from the Romish church. He is a Belgian, of superior mental ability, of thorough educa-

tion, and is manifestly sincere and conscientious—just the man to work successfully among the more honest and thoughtful adherents to the body he has left. Father O'Connor, a more widely known convert of several years' standing and editor of the *Converted Catholic*, supplemented his friend's account of himself, and unfolded the plans and hopes of himself and his associates for adding to their number and efficiency. Dr. J. D. Fulton and Mr. Walsh, editor of a Brooklyn anti-Catholic journal, also addressed the meeting, which was an unusually stirring one.

Dr. Lysander Dickerman, who has been here for months devouring the volumes of the Astor Library's Egyptological collection, last Monday shared with his less learned brethren of the union some of the fruits of his special study by reading to them a paper on the Biblical Hittites.

#### Dr. Hall Stays in Brooklyn.

The latest word from Dr. Charles Cuthbert Hall is that he will decline the attractive call to the Andover professorship of homiletics. Few of the Brooklyn pastors of any denomination are more pleasantly settled, more highly esteemed or more useful than is Dr. Hall. His people would consent to his leaving only under absolute compulsion. Their house of worship is one of the most thoroughly appointed in Brooklyn, but two ladies of the church are building, in connection with the Sunday school rooms, a beautiful two-story memorial hall, giving two new parlors and many conveniences for the pastor and his helpers.

HUNTINGTON.

#### FROM WASHINGTON.

##### The Tariff Bill Will Pass.

The word has gone forth from the inner councils of the Democratic party that the tariff bill must be passed, and the talk now is that it will be passed accordingly and without much further delay. The statement is easy to make, but it may not be so easy to carry out the edict. It is conceded that the bill is unsatisfactory even to its framers and sponsors and to the administration, while there is a large number of Northern senators, of both parties, to whom it is positively obnoxious, and several Democratic senators have publicly declared that they will not vote for the bill in anything like its present shape. Nevertheless, the party managers, having had numerous conferences this week, now assert that there will be no further Democratic opposition to it, and that every possible means for expediting its passage will be henceforth put in operation.

The interpretation of this sudden change of policy is not difficult. Briefly, it is the Democrats' last resort, their only hope of averting impending defeat and ruin. The hope may be a forlorn one, but they have decided to cling to it, as it is natural that they should. It will be interesting to observe the course of Senators Hill, Smith, Brice, Murphy and Gorman in this exigency, and to see whether they will vote for an income tax after all. Rumor has it that considerable modifications are to be made in the bill, reducing the number of years for the operation of the income tax and increasing the number and extent of the protective features. But this will not alter the essential character of the measure, and it will only make it less satisfactory to the radical element of the party, so that before the final draft is arranged a very pretty amount of family squabbling may be an-

ticipated. So far as the Republicans are concerned, it is believed that they will not resort to active filibustering, but will content themselves with a series of speeches against the proposed legislation. They are inclined to view the situation with complacency. Not so the Democrats. Even if they pass the tariff bill they are by no means confident that it will be of any benefit to them as a party; and then, too, they are confronted with the specter of free silver, which will not down, and there are the labor troubles and the Coxeyites' demands and a dozen other national tribulations and nuisances, which they know will be laid at their door. They are talking now of getting through by the Fourth of July. This sort of talk has been heard before, and it makes the veteran correspondents smile.

#### The Coxeyites at the Capital.

The Coxey "army" has finally managed to reach Washington, being at the present moment encamped in the northern environs, and before these lines are published it will be known what manner of reception this insignificant rabble will meet at the hands of Congress and the citizens of the national capital. It is safe to predict that Congress will pay no more attention to the Coxeyites than to any other group of petitioners, and it is already conceded that in a political sense the expedition is a flat failure. The worst of it is the way in which the newspapers have monstrosly exaggerated the importance of the movement, with the result that a real army of loafers, "crooks" and idle curiosity seekers will be attracted to the city next week, to the serious inconvenience, and possibly injury, of the citizens. The idea that a few hundred commonplace men, led by a crank and a blasphemous mountebank, should have been able to set the whole country by the ears and cause an invasion of Washington by a horde of undesirable visitors is what especially arouses the indignation of the community. The police and military arrangements are believed to be adequate, but the folly and disgrace of the affair cannot be avoided. Nor can it be forgotten that two United States senators, Populists though they be, have delivered harangues in defense and praise of this man Coxey and his crazy theories, and thereby provoked the ridicule of the whole world.

#### A Forecast of the 1896 Campaign.

The serious labor troubles throughout the country are engaging the earnest attention of public men here, as a matter of course. While they are too broad and complicated to be referred to a single cause or political creed, the Republicans are claiming, with considerable plausibility, that the policy of the dominant party is largely responsible for both the industrial and the financial difficulties, and they are making preparations, with great zeal and enthusiasm, for a strong, aggressive campaign, which they believe will result in a complete political revolution between now and 1896. In Indiana, in Ohio, in New York, in Michigan, in Illinois, in Massachusetts and all along the line they are blocking out the work, under direction of the central committee here, and the only danger which they apprehend is from the jealousy of prominent presidential candidates and their friends. The rivalry between Reed and McKinley for the leadership will be strong, and it is becoming apparent that ex-President Harrison is intending to re-enter the lists as a candidate.



**Routine Matters.**

The House has been wholly occupied for the last few days with appropriation bills and other routine matters, and the Senate has done nothing but debate the tariff in a perfunctory manner. Senator Aldrich created a breeze yesterday by "daring" the Democrats to vote on the tariff at three o'clock that afternoon, but it was soon apparent that neither side was ready for the question, although both professed to be. The fact is that the tariff bill is being "fixed up" in private by leading politicians and other "interested parties" while the speeches are going on, and the general belief is that the bill, when it emerges from the Senate, will bear only a slight resemblance to the House Wilson bill, which it is supposed to be.

Following the lead of the Senate, the House the other day took up the amended race track bill and extinguished what little life there was left in it, greatly to the gratification of the respectable element of the community. The defeat of the New Jersey racing gamblers has been about the best thing this Congress has accomplished thus far.

**A Distinguished Claimant Gone.**

Poor old William McGarrahan has gone at last to the court of last resort and his famous "claim" of thirty years' standing is no more. Whatever the equities of the case may have been, the sympathy of the Washington public was always with him, as he appeared to be in the right and personally was a model of patience, courtesy, courage and modesty. The history of this case and of the French spoliation, and hundreds of similar claims, illustrates a general truth which is far from complimentary to the honor of the government of the United States.

April 28.

C. S. E.

**FROM THE INTERIOR.****A Rich Pastorate.**

Sunday morning at the Union Park Church Dr. Noble preached a sermon commemorative of the close of fifteen years of pastoral service. He took as his texts the passages chosen for his sermon at the beginning of his ministry, "Without Me ye can do nothing," "I can do all things through Christ which strengtheneth me." The sermon was a strong and eloquent presentation of the great truths of the gospel, the truths upon which Dr. Noble loves to dwell and which he has a peculiar skill in setting forth. No one who has not lived in this city and been familiar with Christian work here can understand what magnificent service this church has rendered the kingdom of God during the years of this pastorate. At the close of the Wednesday evening prayer meeting a few friends took occasion to present to the doctor an elegant copy of the Century Dictionary and through Mr. J. H. Tewksbury as spokesman to express the gratification of the church and congregation with his labors, and the hope that his pastorate may continue at least fifteen years more. It is only as we come up to milestones in long pastorates like these and review the results of many years that we realize how valuable they are and what an immense loss of spiritual capital is involved in frequent changes from church to church.

**The Congregational Club.**

At the meeting Monday night Dr. Gladden spoke on Civic Government. After naming some of the causes which have ren-

dered the government of our cities the one difficult problem yet to be solved, he suggested that its solution would be found in increasing the responsibility of the mayor, in taking away from the legislatures the right to revise city charters or to interfere in their control, in abolishing the ward system and so getting rid of the ward boss and destroying the power of the demagogue, in securing through cumulative voting minority representation, in giving every man who has business interests in the city, whether his home is within or outside its limits, the right to vote at its elections, in a word, through clubs and in every way possible to create a public sentiment which shall demand officials of high character and bring home to every citizen a sense of the responsibility which rests upon him personally for the government of the city in which he lives. Dr. Gladden would exclude all reference to national or State politics in city elections, and create parties, which he thinks are necessary, on such questions as the city ownership of street railways, the control of gas companies and the like. Dr. Gladden was followed by Professor Small of the university, who told briefly what the Civic Federation proposes to do for the city and what it has already done in the few months of its life. Organized on lines which will bring it into touch with every department of our municipal government, it promises in time to bring about a change in the character of men who hold office, which will of itself secure the improvement in civic affairs so much needed.

**Labor Troubles.**

These still continue, but with a somewhat better prospect of temporary settlement. It is not to be denied that Chicago looks with apprehension on the approach of Kelley's army as well as on the formation of an army made up of the same kind of material within her own limits. What the outcome of these movements will be no one can predict. They are a sign of the times, an indication of the unrest and dissatisfaction which prevail among the laboring classes, and which compel thoughtful people to ask with much solicitude how they are to be settled. It was on this general topic that Professor Bemis of the university gave an address early in the week. Seemingly the professor regards these movements simply as a rightful claim on the part of labor for a larger share in its product. The maximum wage, he says, would secure the entire value of the product, the minimum just enough to support the laborer as an animal. Laborers are in the habit of accusing capitalists of desiring the latter, while capital thinks labor wants the former. Apparently Professor Bemis favors strikes up to the point of violence. He would also have the government furnish work to the unemployed in times like the present. In order that the objection of the tax-payer might have no weight, he asserted that taxes are in general only one-tenth of one per cent., in some cases only one-fortieth of one per cent., an assertion which indicates little familiarity with taxes in Chicago, where in some instances they are ten per cent. of the income which the property produces and in others three per cent. on the value of the property. While theorists may contribute something to the solution of the industrial problems with which we are now confronted, far more will be done when the laborer and his employer meet together in a

friendly way and discuss their grievances together. In a new country like the West, the laborer is often far more independent than the so-called capitalist, on whom contracts of almost crushing weight are resting.

**Of Local Interest.**

Two events of much local interest have occurred this week. One is the opening of the Van Buren Street tunnel and the bringing, through the extension of the cable system, of the southwest portion of the city, with its crowded population, into close connection with the business center. The other is the completion of a statue of Shakespeare for Lincoln Park and its unveiling, Monday afternoon, with suitable ceremonies. The statue represents the poet in a sitting posture. Its cost, \$10,000, was provided for in the will of the late Samuel Johnson of this city, and its execution, which has proved eminently satisfactory, was intrusted to William Ordway Partridge. He has given three years to the work.

**The Close of Mr. Denney's Lectures.**

The interest in these lectures was sustained till the last. They were a fine example of what a gifted and earnest man can make out of subjects which are commonly looked upon as dry and uninteresting. They were the presentation of Scripture statements on themes which ought to be of vital importance to every Christian. On the doctrine of the atonement Mr. Denney was orthodox in the fullest sense of the word. On the Scriptures themselves he seemed to accept the views of the higher critics and to deny that inspiration can in any way secure authority for the historical and scientific statements of the Scriptures, or that as history the Scriptures are to be treated differently from other books. In uttering these opinions Mr. Denney bore himself with such modesty and expressed himself with such reverence and tenderness of spirit as really to disarm criticism. His positions in regard to the doctrines of the future were such as would be in accordance with the conservative views held by our churches. While paying somewhat more attention than we in America are wont to deem necessary to the doctrinal system of Ritschl, and speaking rather from the position of a British than of an American theologian, he yet made it evident that his permanent presence among us would be a cause of congratulation from all true friends of theological learning.

**Political Dishonesty.**

It is said that evidence of fraud in several wards both at the recent election and at the earlier one for mayor has been discovered. A demand for the votes in the twenty-ninth ward to be presented to the Grand Jury has been made under an order from a judge. Without for one moment claiming that Republican politicians are any less corrupt than Democratic, it is yet true that the Democrats from the first have done all they could to prevent an investigation which they were the first to court. It is a healthy sign when people of different political views unite in ferreting out frauds and pledge themselves to protect the ballot box. We trust that the outcome of the present effort to unearth dishonesty may not fail. Dr. Herron of Iowa College preached at the Fourth Church Sunday on exchange with Dr. Thomas C. Hall. Dr. Denney preached at the First Church for Dr. Goodwin. Sunday, April 29, he was at Pilgrim Church, St. Louis.

Chicago, April 28.

FRANKLIN.

## \* Forward Movements in Theological Training.

BY REV. JOSEPH H. CHANDLER.

## III. Sociology and Field Work at Chicago Seminary.

Congregational Chicago is progressive yet conservative; progressive in activities, conservative in thought. This was revealed to me on my first visit to the Y. M. C. A. Building, a magnificent edifice with every modern appliance. It showed a marvelous forward movement in business enterprise. But the service in the lecture-room, for that day, at least, showed no trace of being touched, remotely even, by the forward movement in theology.

Chicago Seminary is progressive, yet conservative. In matters of practical administration it shares the intense life of the great city. The adding of \$550,000 to the endowment fund during the financial depression of the past year was a marvelous business achievement. One feels the stir of the city in the halls, the lecture-room and the chapel devotions. There is a rush about the singing and responsive readings very unlike the quiet ways of ordinary student life. But in theology the seminary may be fairly called conservative. This type of thought we find prevailing in Chicago and most of the busy centers of the West, and it is also farther explained in the seminary by the fact that the faculty consist, for the most part—to use a phrase given to us—of seasoned timber.

President Fisk is in the midst of his thirty-fifth year of service in the seminary and his natural force seems unabated. He has this crowning excellence as a teacher, that he takes great interest in every pupil and spares himself no exertion to make every graduate a good preacher. The delivery of his lectures is the smallest part of his work. He is always busy with appointments for individual sermon criticism and personal suggestion.

Prof. Samuel Ives Curtiss has held the chair of Hebrew more than eighteen years and has made the Semitic department strong. He has associated with him in this department a graduate of the institution and an enthusiastic Hebraist, Prof. E. T. Harper. In the chair of church history Prof. H. M. Scott is in his thirteenth year of service, and has made wide reputation as combining great erudition and popular methods of address in a remarkable degree. Prof. G. B. Willcox, in the chair of pastoral theology, is widely known through his writings, and, although among the older men in the faculty, is one of the most progressive. Prof. G. H. Gilbert, in the Greek chair, has an established reputation for sound scholarship.

These are the principal instructors in the English department; the chair of systematic theology being now vacant through the retirement of Dr. G. N. Boardman, but the lectures just given by Rev. James Denney of Scotland have furnished the students valuable and illuminating instruction in this realm of thought. There are also German and Scandinavian departments, the former under the special instruction of Professors Hermann, Eversz and Paeth, the latter

taught by Professors Jernberg, Grauer, Risberg and Peterson (Prof. M. W. Montgomery having recently been removed by death). The students all in all number 191, 130 being in the main department, seven in the German and fifty-four in the Scandinavian.

The forward movement at Chicago is not confined to any one chair, but I select for detailed notice the chair of Christian sociology, which represents one of the latest departures in theological education. This chair was established less than two years ago, and Prof. Graham Taylor, who was called from a similar position at Hartford, is the first to assume its duties. Professor Taylor's method of study and teaching is inductive. Unlike Dr. Herron, who is working along somewhat the same lines in Iowa College, he does not begin with a set of principles fully elaborated and apply them to the conditions of the day, but he devotes himself to a study of the conditions of the day to arrive at principles and general rules of action. His plan implies the conviction that the street must help him to interpret the gospel while he endeavors to apply the gospel to the street. He has not come to his professorship in the ordinary way, through scholastic honors and a long course of postgraduate study in Germany, but by the road of a working pastorate under difficult conditions in country and city by which his practical ability was developed and manifested. At least one such man is needed in every seminary faculty.

He represents the actual pastorate rather than the ordinary professorship, and the course under him is an apprenticeship in pastoral work. In addition to teaching, he is given an episcopal authority in directing the activities of all the students.

On entering the institution every undergraduate reports to him for service, and the student's name is entered in a great register, which, on a page properly ruled, epitomizes his past history and religious experience and serves as a place of record for his field work while in the seminary. As a rule, every student is assigned to some work in the city in visiting, teaching or preaching at the discretion of Professor Taylor, and weekly reports of work done are returned to him and important matters entered in the book of account. These weekly reports enable him to note adaptations, correct mistakes, give needed counsel and promote according to merit. These records, also, have a bearing on the amount of financial aid which the students receive, for this is not given, as was formerly the case, as a form of charity, but as a return for work faithfully done, so that the student may feel that he earns his stipend in the same way that the minister earns his salary. This is a new departure in the way of administering student aid, which cannot be too highly commended.

Professor Taylor gives one hour a day to personal consultation with students and meets all the classes monthly for general conference on some practical topic. The topic on the day of my visit was, How to Deal With New Converts. It was made especially helpful by the presence of a con-

verted gambler, who told his experience in a touching way and showed what kind of help such men need when trying to get a foothold in the new life. One remark of his had a world of suggestion in it: "Since I have been born again everything has seemed strange. I do not know how to act." Professor Taylor has a habit of bringing in these specially helpful things frequently. One of his remarkable gifts is his facility in making use of other people.

The course of study in this department begins with the English Bible in the junior year. This Bible study has two main objects—first, to introduce the student anew to Christ as personal Master; second, to introduce him to his work as outlined in the New Testament. Christian sociology follows in the middle year, including Christian nurture and evangelism, and in the third year general sociology. In addition to the prescribed course electives are offered on such topics as the social condition of labor, pauperism and poverty, penology, etc. In elective work the classes are divided into sections, and to each section some one topic is assigned for original investigation. Under the social economics of labor one section this year is studying child labor, and to each man is given some subdivision of this theme—one looking up the extent of child labor, another the question of wages, a third the effects on the child, and so on. These reports are collated, revised and then read to the class and made the basis of an examination. As a help to advanced study for special students pursued in connection with practical work, Professor Taylor has helped to establish a men's settlement near and in close alliance with the Hull House. Mr. Clifford W. Barnes, a graduate of Yale Seminary, is at the head of this settlement.

With this brief sketch of Professor Taylor's work among the students we must pass to notice his work outside the seminary. He takes a deep interest in the welfare of the city and is a trusted adviser in many plans for civic reform. He is also helping to broaden the work of the Young Men's Christian Association through a series of Sunday afternoon conferences on such topics as the family, the neighborhood, industry, society. One series of seven conferences, in which he did the speaking, has already been completed. It awakened much interest. Another series began Jan. 21, in which he has been assisted by other speakers. The first address of this series was given by Rev. H. D. Hillis of Evanston on John Ruskin's Message, and was received with rapt attention and great approval by a class of men who seldom frequent the church. In these Sunday afternoon conferences Professor Taylor is meeting working men on common ground and discussing questions in which they have absorbing interest with sympathy and hopeful patience. By so doing he is pointing the way to a possible solution of the problem of how to reconcile the labor unions to the church.

The necessary modifying influence of such a chair as this upon the teaching of theology is an interesting question, which we raise in closing without attempting to

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answer it. It insures that the seminary, through one department, shall be in constant contact with men and feel the touch of the life of the street. It insures the cultivation of the scientific spirit. Will it not compel, in the theological lecture-room, an atmosphere of greater reality?

### AN INDIAN INVASION OF OUR EASTERN CITIES.

BY ROBERT A. M'FADDEN.

Capt. R. H. Pratt of the Carlisle (Pa.) Indian Industrial School, with seventy Indians, has just completed a unique tour. The party included a band of thirty pieces and a choir of forty voices. The tour was suggested by the officials at Washington and included, besides that city, Baltimore, Wilmington, Philadelphia and Brooklyn.

Seventy young Indians, bright, wide-awake, well behaved, are a rare sight, but such a party giving concerts was something unheard of before. J. Fenimore Cooper's Indian is still the only Indian in the minds of many people, and to transfer one's conception of Cooper's Indian to the Carlisle Indian, from Uncas to Dennison Wheelock, the trained leader of the band, is almost impossible to the average man. The only music usually associated with the Indian is a war-whoop. An Indian band giving selections from Wagner, Mozart, Paderewski was a thing unknown until the first concert by this same band and choir in the Auditorium of the World's Fair last summer. Everywhere on this recent tour they sang themselves right into the hearts of the people.

In all the cities the appearance of the children excited great interest. They wore the school uniform, the boys being dressed in suits of blue cloth, trimmed with red braid. The girls wore navy blue flannel, simple, straight dresses and comfortable ulsters with long capes, also blue. Their black hair was braided down the back and straight banged or curly banged over the foreheads. They had their eyes and ears wide open and were enthusiastic travelers. Their laughing, jolly manner was in striking contrast with the sad, silent, gloomy faces seen so frequently in the various wild West shows. On the streets people gathered about them curiously. In Washington the crowds were especially large, and one of the boys remarked, "I wonder if they take us for an advance guard of Coxey's army." The children were received by President Cleveland in the East Room of the White House, and they visited the Treasury, where they showed the greatest interest in the huge bags of money in the vault and listened attentively to all the explanations in the various departments. They stayed at the Ebbitt House, and if they had not been in uniform no one would have known from their manners, their tone or their behavior that they were Indians.

Perhaps the most striking and interesting occurrence of the tour was the reception to the children by General O. O. Howard on Governor's Island. Among other things, he said, "I am glad to see you. I have seen your fathers before you, but under different circumstances. I am delighted at the progress you have made, and that you mingle so much among our people and get acquainted with our ways of doing things and of supporting ourselves. Some of us used to think nothing else could be made of the Indians than drudges, but Captain Pratt has

given a clear demonstration that an Indian boy is just as good as his white brother and that he can learn anything and everything that any one else can learn." At one point in his speech the general asked how many could understand him and he was greeted with a roar of laughter. All spoke English well.

Everywhere the children were received with the greatest enthusiasm. The meeting at Plymouth Church, Brooklyn, which closed the tour, was presided over by Dr. Lyman Abbott, and the congregation could not be restrained from constant applause even though it was Sunday evening. The reception afterwards lasted for nearly an hour, hundreds remaining to shake hands with the Indians.

The object of the tour was for education. Many people question the wisdom of teaching Indians music, and want to know if Captain Pratt is making "gentlemen and ladies out of these young savages." The main work of Carlisle is to give to each pupil a practical education in English and to increase his or her wage-earning capacity. Every member of the band had a trade and is ready to work at it. Every girl can do housework, sew and cook. The policy of Carlisle from the beginning has been to treat the Indian as a man, with full capacity to become an intelligent, useful citizen. The tour demonstrated the capacity of the Indian, not only in the primary practical branches, but also his ability to receive those finer and higher acquisitions which belong to cultivated men and women. All the Indian needs is a chance, and Captain Pratt has been doing his utmost to give him that chance. The plan pursued in Carlisle is half day in school and half day at the trade. When summer comes the children are encouraged to go out upon farms, into homes and into workshops. Whatever they earn is deposited in the bank and they are taught to save. At the end of their time at the school they are permitted to take home whatever they have saved.

There are at present over a thousand pupils of Carlisle scattered over the country, earning their way and standing on the principle of self-support which they learned first under Captain Pratt. All the really satisfactory results have come from the fact that the training at Carlisle has made the boys and girls unfit for life on the Indian reservation and in an Indian community. No greater tribute can be given to Carlisle than this. Most of the children learn their lesson well—to be discontented with the old reservation life and with the old Indian life. There is another Indian today than that exhibited by the Buffalo Bill shows. Carlisle has taken hold of the manhood of the Indian, and we can help him into civilization, into citizenship and into the Christian life by helping Captain Pratt.

### ONE HUNDRED AND EIGHT TIMES, AND STILL AT IT.

An acquaintance of mine has completed reading the Bible through by course for the one hundred and eighth time in twenty-four years. While a wild and profane youth the casual remark of a man that he had read, for the first time, the Bible through, as he would any other book, and, to his surprise, found it interesting, awakened the desire and purpose to imitate the example. Before he reached the end of Exodus his daring profanation of the name of its Author

smote him with agonizing remorse, and he resolved at once to overcome the habit. Repeated failures, with the deepening conviction of guilt, drove him to despair, when, with startling power, suddenly came to him the call to prayer so repeatedly and emphatically urged by the Word of God. He seemed to fall to the floor in the agony of his conviction, and cried for deliverance to Him whose name he had only profanely spoken before. When he rose, to his agitation had succeeded a strange calm and power; the victory was won, the tyranny of temptation was broken, and a few weeks later he made the public profession of his faith in the conquering Immanuel.

The unsealed oracles of God now became the volume of absorbing interest, and, having no commentary, he resorted to the marginal references as a substitute. It is something wonderful to hear his clear statements of truths historical, doctrinal and practical, many of which have been the difficult passages to intelligent Christian readers. When confronted by these he entered at once upon the "comparison of Scripture with Scripture," until to his own satisfactory understanding light was poured upon the subject of investigation. He says that this study has grown in attractive interest with the new revelations of truth at each repeated perusal, until he would read from five to fifty chapters at a sitting, according to the time at his command. He never "argues" with skeptics, but often silences them with the unanswerable Word of God familiar in every part to his thought. He is sure no one can study the Bible without thorough conviction of its divine authority and the personal need of an atoning Redeemer. The great trouble is men will not read the sacred pages in a frame of mind competent to judge of evidence and to bow to its humbling truths. P. C. H.

### WHAT BECOMES OF MR. MOODY'S STUDENTS?

This question is often asked by persons interested in the Bible Institute at Chicago which has grown up under Mr. Moody's supervision, and which today is training several hundred young men and women for Christian service. A careful canvass has been made to discover the whereabouts and occupation of former students of the institute, and the results as tabulated below show that Mr. Moody's repeatedly emphasized idea of education for service takes hold of those who come within the reach of his influence:

Pastors of Congregational churches.....	21
Pastors of Cumberland Presbyterian churches.....	4
Pastors of Presbyterian churches.....	18
Pastors of Baptist churches.....	13
Pastors of Methodist Episcopal churches.....	9
Pastors of United Brethren churches.....	2
Pastor of an evangelical church.....	1
Minister among the Friends.....	1
Choir leader.....	1
Home missionaries.....	7
Among the American Indians.....	7
Sunday school missionaries.....	11
City missionaries.....	22
Jewish city missionaries.....	2
Greek city missionary.....	1
Y. M. C. A. secretaries.....	8
Y. W. C. A. secretaries.....	4
Pastors' assistants.....	9
Church visitors.....	7
Evangelistic singers.....	4
Evangelists.....	41

#### FOREIGN MISSIONARIES.

Africa.....	9	Mexico.....	1
Burmah.....	2	Micronesia.....	2
China.....	2	Peru.....	2
Ceylon.....	1	Siam.....	2
Corea.....	2	Syria.....	1
Freedman.....	5	South America.....	2
India.....	18	Turkey.....	5
Japan.....	7	West Indies.....	1

In addition to the above, former students fill responsible positions in various city missions and philanthropic and educational institutions. There is besides a large number of men and women in theological and medical colleges preparing for home pastorates or the foreign field.



## What Kind of Preaching Do Laymen Like?

A Frank Statement of Personal Preferences.

Not long ago we printed a statement of the difficulties under which preachers labor, confronted as they are every Sunday by congregations representing a diversity of tastes and interests. Thinking that it would be a good plan to hear directly from the pews, we have secured the following expression of opinion.

I desire that preaching which so presents Christ to me on Sunday that I feel His presence during the week and am impelled to live and act as He would if He were in my place. I desire a simplicity of statement which leaves no doubt as to meaning, and a depth of intellectuality which will stimulate and lead my thought. We do not think enough, and it is the preacher's duty and privilege to make us think.

I would have the great principles which regulate our daily life unfolded, but the application I would have left to the individual conscience, certainly as far as the "do" and the "don't" are concerned. I would have the sermon free from dogmatism, making the main object to present the living Christ. I want help for the present more than instruction in regard to the past or speculation as to the future. I prefer modern forms to the old phraseology. I think the extemporaneous sermon more effective, and it should not exceed twenty minutes in delivery. After all, the personality of the preacher means more than the sermon. A man who feels he has a message and delivers it in a straightforward, manly fashion will always gain a hearing and command respect.

Boston.

FRANK O. WHITNEY.

I like in preaching the qualities which command my attention and interest from public speakers not in the sacred desk. They must be solid, sensible and sincere in what they say, and, whatever gift may be possessed in addition, these qualities cannot be dispensed with. I suppose theological schools are a sad necessity, but is it not true that the great preachers of our day are and have been men who could not be cribbed and confined in their views of divine truth by any of the metes and bounds of those systems which theologians have with so great pains constructed? The longer I live the less I feel myself able to comprehend or dogmatically state the unsearchable things of God. Looking out into the unknown of the endless life, the greatest truth to be impressed upon mortals is that here is our opportunity and here we make or mar our future. The analogy of the present is a sure guide. As men in this life waste and squander time and opportunities and lose themselves for this world, so it seems fearfully possible that this loss does not stop here, but may be irrecoverable. The kind of preaching, therefore, which seems to be most desirable, and which I appreciate, is that which lifts me up to my privileges and possibilities, and, holding me to the lessons thereof, tends to incite humility, charity, honor and truth, and to create that divine quality, with its encomium, "Blessed are the pure in heart: for they shall see God."

Boston.

JONATHAN A. LANE.

I think there is no question but that what I need and the world needs is the preaching of the Word with power and simplicity, and that this style of preaching is more effective in converting men and establishing fixed character than the spider web theories and "nineteenth century themes" expounded from some pulpits. To my mind the "great themes of life" can be preached in simple language with great power, if the minister uses his Bible for his guide in preparing his sermons instead of collating what Brown, Smith and Green say about the subject. More of God's Word and less of man's say-so would make many of our pulpits more effective. I don't think it much of the pastor's business to consider how his parishioners may "like" his sermon, but that his

success as a winner of souls and molder of spiritual life depends on his faithfulness in preaching, in and out of season, the simple truths of the gospel in positive language.

Melrose, Mass.

F. P. SHUMWAY, JR.

I like best that preaching which helps me most, which enlightens my ignorance, comforts my sorrow, quickens my faith—in a word, raises my thoughts from the seen to the unseen. While I am sure that I grow in charity as I grow in years, yet my sense of the dignity and glory of the preacher's office is so great that I find myself increasingly impatient of the man who appears to bring his own rather than his Master's message. In every congregation there are saints who need to be encouraged and stimulated in their Christian life, there are sinners who need to be aroused to a sense of their danger and directed to the Saviour of souls. Any sermon that fails to furnish help in either of these directions fails, it seems to me, to meet the requirements of that preaching of Christ which was the chief aim, as it was the chief glory, of the apostle to the Gentiles. I find myself in these later years listening for others quite as much as for myself, and when I hear a sermon, as I sometimes do, that has not pointed out the way of salvation, nor made attractive and beautiful the life of Christ in the soul, I feel as if a great opportunity had been unimproved. One who is concerned with topics of eternity has no room, it would seem, for "topics of the time." The King's business demands haste and will brook neither delay nor interruption.

Cambridge.

JOSEPH K. CHICKERING.

The stated preaching which holds, edifies and satisfies me must be thoughtful, thoroughly religious and weighty with personal conviction. The preacher must appeal to me as a man who knows, loves and prays. There is nothing in the whole range of human life which may not be the pulpit theme of such a preacher, and the hearers cannot but be moved by his arguments, his sympathy, his faith. Such discourses are sure to be timely, vital, Christian. It is impossible for such a preacher to outrun his experience, to drop into the merely literary or scientific or humanitarian treatment of his texts, to be sensational, frivolous or cold, to miss the great motive and the great end of preaching, or to fall into a monotony of subject or form. It is not a question of doctrinal, practical, expository, or any other kind of sermon; nor of *memoriter*, manuscript, or extempore presentation; nor of platform or pulpit; nor of longer or shorter. The message and the man are the two things that go to engage the attention, establish the faith and build up the religious life of our congregations. Such preaching by such men never had such room and such acceptance as today. Preaching as I have heard it for twenty years in the Andover chapel has formed and illustrated my ideas of what our audiences crave and what an able, devout and loving ministry can give.

Andover, Mass.

CECIL F. P. BANCROFT.

The kind of preaching which most interests and helps me is that in which I recognize, on the part of the preacher, a desire to keep abreast of the times, showing himself willing to accept new truths as they are revealed and as willing to cast off outgrown beliefs—the preaching which aims at inculcating right principles in all things, and this in a practical, common sense way, being impressed upon the hearers with a few apt illustrations which will serve to keep the subject from being forgotten. If the sermon on one Sunday does not particu-

larly meet my needs, I am quite willing to bide my time, knowing that every intelligent pastor will so vary his themes that, sooner or later, the entire flock will be fed. A person's moods vary so that a kind of sermon which on one Sunday would interest and help would be tiresome at another time. So, perhaps, after all, the pastor is the best judge of the kind of preaching it is best to give to the congregation.

Haverhill, Mass.

E. G. W.

I like the preaching that illustrates and enforces the gospel of Jesus Christ. The essential qualities of a sermon are that it should be Biblical, thoughtful, spiritual and sympathetic. It should bear the earmarks of communion with God and of intimate acquaintance with men. It should apprehend and grasp the real needs and tendencies of men and seek to lift them out of sin and selfishness into the higher and purer atmosphere where love reigns. I like the sermon whose evident purpose is to win and draw men, not drive them, to the feet of the Master, and that helps them to rational and efficient service of their fellows. I like the preaching that attempts but little at a time, that aims to make clear and vivid a single phase of truth, or a single duty, or a single aspect of life, or a single sunbeam of God's love. Philosophy, history, science, politics, socialism, even ethics, should furnish only incidental and subordinate material. They are not the appropriate pasture lands where good spiritual shepherds would lead and fatten their flocks.

Worcester, Mass.

HOMER T. FULLER.

To be quite frank, I believe heartily in a church year, but not the church year. If in the round of fifty-two Sundays I have been incited to new endeavor by a half-dozen practical settings forth of my duty, inspired to a higher life by as many more quiet contemplations of nobler ideals than those I pursue, stirred to patriotism by the memories or the perils of my country, quickened in conscience by a dark glimpse of the exceeding sinfulness of sin, strengthened in faith by the recollection of the holy martyrs and their witness, from Saint Stephen to Bishop Patteson, instructed very occasionally in the tenets of the particular church to which I have pledged my loyalty, I find no occasion to criticise in my eagerness to live up to the standards I have been offered. After all, George Herbert is right when he says:

The worst speak something good; if all want sense,  
God takes a text, and preacheth pa-ti-ence.

Auburndale.

LOUISE MANNING HODGKINS.

The preaching that I like and which does me the most good is the simple preaching of Christ, His precepts and example. I like it because, as a professing Christian, it reproves me for my disloyalty to my Master and, if I appropriate the lesson, makes me a more efficient worker for Him. Nothing breaks up the fallow ground so prevalent as bringing a man so close to Christ that he will feel His nearness, and so take on more of His likeness. It does me the most good because it switches me from the daily round of business, worry and worldly things, and lifts me into a higher and purer atmosphere, in which the soul can grow. The center and crown of the Bible is Jesus Christ; the minister may choose his text where he pleases, bring in much that is beautiful from nature, poetry and art, using his power of eloquence and persuasion, but always with the thought and desire uppermost to lead some one to Christ. Every Christian layman should stand by his pastor as he does this, and week by week he will be lifted

nearer the level upon which he stands. The laymen must not forget that a large majority of us are more in the condition that should make us earnest listeners and learners than to play the rôle of critics.

Brattleboro, Vt.

C. F. T.

Let us of the pews go to the preaching service from our closets. Let our ministers do the same. So shall we together "advance on our knees" and grow in spiritual things. Let our ministers preach positive truth which they have felt and made their own in the experience of daily life and waste no time in denying doubts which may never have occurred to their people. Let them preach Christ crucified, the Saviour of the individual soul, the hope of the world, in all the complex conditions of nineteenth century life. Let them recognize in every child of God the possibilities of spiritual growth. This practical, exacting world crowds hard six days, aye, and a part of every seventh. Let the hour given to the preached word be filled with God's message of salvation to "every one that believeth" in Him, not forgetting the supplementary thought—love for a personal Saviour involves service for brother men. Love and service, Christ's love for us, our love for Him, our needs and God's fullness, let these essential truths, with the assurance that "love is the fulfilling of the law"—individual and social—be the preacher's ever recurring theme.

New Britain, Ct.

A. S. C.

This subject reminds me of a question and answer in Henry Ward Beecher's Yale Lectures on Preaching—a wonderful thesaurus of practical advice by a master preacher. One of the students asked: "How long would you advise a young man to preach?" "As long," answered Mr. Beecher, "as he can get his people to take his sermons. That is very much like asking how long a coat you should have made for people in general." The helpful preacher will give his people what they need, now fitting this man, now hitting that one, sure that every individual represents a class and that human nature, even in its variety of native and cultivated conditions, is very homogeneous, and this, too, not only from place to place and from year to year, but from age to age, so that the ancient and well-worn Bible is just as freshly applicable today as when its divers Scriptures were written. As to what I like (and it is what I get) I am very well suited with just that—a continued application of the infinitely varied moral and spiritual teachings of the Bible to the questions of today. Some of these are individual, as to character and conduct, for warning, for counsel, for consolation; some sociological, as to the problems of men in classes and masses; some reformatory, as to recovery of single souls or the breaking up of social abuses, and so on, endlessly. Let there be little or no speculation and theologic cobweb-spinning, but always practical, helpful, spiritual uplift.

Montclair, N. J.

JOHN R. HOWARD.

If I may say my say without seeming to criticize the clergy, with whose perplexities I sympathize deeply and daily, let me plead, first, for spirito-practical preaching—that which quickens and strengthens the innermost spirit, principles and purposes, and so informs and gives trend and tendency to the inner man that the outer man can the better take hold of, master and work out life's duties and problems for the betterment of that part of the world within individual reach. I care nothing for dogma or tradition, and next to nothing for creed. Then I want this preaching in the very highest form possible to trained intellectuality, as touching composition, diction, construction, delivery—carefully written and read, if need be, but at any rate carefully written or planned, and then given to the people with simple, unaffected, direct clearness and power. The people have a right to look to the clergy for the best. No clergyman, fit for his place, has a right to content himself

with commonplace. These positive and negative rights granted, the people should in every possible way seek to make his professional life and work easy as may be—at best none too easy—for the clergyman.

Philadelphia.

A. H. SIEGFRIED.

The sermons which help me in the highest degree depend far more on the spirit in which they have been prepared than on the particular subject chosen. When a minister is daily walking with God he can scarcely fail to give evidence of spirituality and of his desire for the same in the members of his congregation in his sermons. And whether he selects the deluge or the new Jerusalem, the doctrines or the Gospels for his theme, his hearers, both Christian and non-Christian, are sure to recognize that subtle quality which we call grace and to be inspired and strengthened by it. Common sense should teach a minister to vary his subjects, but no one preacher or editor, or *homo* of any sort can expect always to please all his constituents.

New York.

HELEN MARSHALL NORTH.

I cannot help recognizing that I do like, and as far as my acquaintance goes most men like, sermons of not over forty minutes in length. I think enough can be got into that forty minutes to suggest the thought that the layman needs. Running over the sermons that have been helpful to me, I think they have generally been those that bore directly upon practical subjects, but that opened above those practical subjects the question of their relation to the deep things of life. I do not think sermons that have dealt simply with moral or sociological topics without any vista have been helpful. I also think that my favorite sermon is hopeful and not critical.

Detroit, Mich.

WILLIAM H. STRONG.

Sermons are enjoyable and helpful to me which apply the principles of Christianity to the affairs of daily life. I do not believe the pulpit should ignore the crucifixion or other great facts of Christian history. But the facts about Christ's life and death which few deny, and the principles of Christ's teachings which we all in theory accept, may safely be assumed as true without much argument, and the truths and duties growing out of such facts and principles may well be faithfully applied to the intellectual, social, business and even political affairs of today.

I notice that Christ's teachings were seldom general, but often specific. He did not denounce sin or commend righteousness merely in a general way, but specified notorious evasions of law and perversions of justice and rebuked them, while He noticed acts of generosity and devotion among His followers to commend them. If He referred to facts of Old Testament history it was not apparently for the information of His hearers so much as for the purpose of pointing out some principle involved, or truth illustrated, which He proceeded to freshly illuminate by showing its relation to the everyday life of the people about Him. If, therefore, my pastor finds it wise to discuss from the pulpit socialism, the income tax or any other live question in which moral issues are involved, I shall not be at all shocked, but shall consider that he had good warrant for so doing. The discussion of even the most vital spiritual truths in the abstract makes a pretty dry sermon. The same truths illustrated by occurrences in modern life become helpful, interesting and inspiring. Loyalty to "the old gospel," therefore, does not seem to me to require mere reiteration of old truths, but rather the showing how these old truths take on new meanings with new surroundings and imply new duties under new conditions.

Chicago.

J. H. TEWKSBURY.

That which takes me out of the routine of my daily life—narrowed and clogged by business cares, wearied by exacting duties and detoned by worldly contact—and shows me

that "life is more than meat and the body than raiment"; that brings me to the fountain of divine truth—refreshing, cleansing, satisfying; recreates spiritual force, clarifies spiritual vision, stimulates faith, exalts Christian living, quickens the moral sense, awakens desire after God, shows the possibility and privilege of sonship, reveals my weakness and the divine sufficiency and helps me in the battle against self and sin—give me this on the Sabbath, and let the day be separated unto God and apart from secular affairs, and I am in some degree furnished for Christian work and walk. The pulpit should be the greatest of true educational forces, but not along the line of mere information or the discussion of industrial, social, political or economic questions, vital as they may be. Men need help, not theories; bread, not stones; the Light of life, not the rushlight of human wisdom. The gospel in its simplicity is the power of God to redeem men, and this alone meets and satisfies the deepest human need.

St. Louis, Mo.

A. W. BENEDICT.

I regard the pulpit as the mightiest factor in our civilization today. We owe more to it than to any other one force, political, educational or spiritual. I include in this tribute the pulpit of every denomination and of every creed. Eliminate its teaching from our life and who can estimate the result? For forty years I have listened, Sabbath after Sabbath, in various parts of the world, sometimes in churches of world-wide reputation, more frequently in simple houses of worship known only to a few, and I can safely say I have never heard a sermon that did not seem to me to convey a lesson worth treasuring and an inspiration the hearer could well attempt to follow. Early in my life I was taught the value of the text, "Take heed how ye hear," and this single line was deeply impressed on my thought in a city luminous with names that are sermons in themselves—proclaiming all that is best and noblest—yet I am ready to affirm that the humblest platform, occupied by one known only to those about him, has as often proved to me the matchless power and the inestimable blessings that flow down to us from the pulpits of our land.

But the preaching is not, and cannot be, all from the pulpit. Some of it proceeds from the pews. It is of this preaching I would speak persuasively and eloquently if I had the power. This question I ask, if the preaching from the pews were today worthy the preaching from the pulpit who can doubt that the dawn of a new day might easily be seen in every corner of the world? It is the people and not the pastors who need awakening. A few who bear the burden, but the larger number take their ease, or, it may be, listen attentively and think then the whole duty is done; while still another class criticise and find fault, deadening thus their own moral force and devitalizing that of others. Your question implies a need. To supply the need I see one requisite, beyond and superior to all others, and that is when the hearers of the word become its preachers, also. The kind of preaching, then, best suited to reach the masses outside and inside our churches, is to be found in the Christlike living of those who occupy the pews.

Madison, Wis.

MARY M. ADAMS.

One of the grandest things in having rights is that, being your rights, you may give them up.—George Macdonald.

Do you think, my friends, you who stand outside the church and blame her for her inconsistencies and tell of her shortcomings, do you really believe that there is an earnest man in the church that does not know the church's weaknesses and faults as well as you do? But all the more I will drink the strength that she can give to me and make what humble contribution to her I can bring of earnestness and faithfulness of my life.—Phillips Brooks.



## The Home

### FOR A SILVER WEDDING.

BY HARRIET PRESCOTT SPOFFORD.

Sometimes when the house is still—  
But wild the winds about it blow,  
In the great pines singing shrill,  
In the river singing low—

Sitting here alone I see  
Many a shadow come and go,  
Sweet old faces smile at me,  
Children flutter to and fro.

Fair the brides that pass there now,  
Like white clouds that drooping low  
Hang upon a mountain's brow,  
Blushing softly, moving slow.

Fair indeed the bride that here,  
In the time of apple-blow,  
Plighted faith with smile and tear  
Five and twenty years ago!

Snowlike shines the bending brow,  
Summer stars her dark eyes show,  
Soft the murmur of her vow  
As the river's rippling flow.

Strong and tender, true and tried,  
Proud the lover's glances glow—  
Through the door I see them glide  
Five and twenty years ago.

Five and twenty years of truth,  
Swiftly fled through sun and snow,  
All the joyousness of youth  
Still around those lovers throw.

Years that like the sunbeams slip,  
Years that only dearer grow,  
Years of high companionship—  
Even sorrow gilded so.

Five and twenty years from now  
Still those lives together flow!  
Like a hearth-fire round them bow  
Skies of blessing, shining low!

And when earth shall fall away,  
Stainless bridal may they know  
In the gladness of that day  
Where the winds of heaven blow!

One of the most satisfactory lines of work undertaken by the university extension is the giving of popular lectures on health to the masses. The experiment was tried last winter in Philadelphia with astonishing success. The field chosen was the most crowded portion of the city, inhabited chiefly by foreigners. The lectures were fully illustrated with charts, specimens and stereopticon views, and dealt with the fundamental principles of physiology and hygiene presented in plain, simple language. Illiterate as the people were, they listened with marked attention, and the results in their homes, in the single matter of cleanliness, is beyond what any Board of Health could secure. The need of lectures of this character extends far beyond the lower classes of society. In well to do homes one often finds an abominable lack of decent ventilation, to say nothing of habits of living in general which invite disease, or at least prevent the inmates from enjoying that vitality which is a natural concomitant of health.

Ten years ago, or precisely three years after the launching of the Christian Endeavor movement, the first Working Girls' Club was started in New York City as the outcome of evening talks on practical topics. Who could have predicted the unparalleled growth of these two bodies of young people? The Endeavorers now number over a million and a half and encircle the world. The working girls, though fewer in number

in their organized capacity, have attained to the dignity of a national body and will hold their second convention in Boston next week. It is certainly significant that speakers like President Tucker of Dartmouth, Hon. Carroll D. Wright, Mrs. Alice Freeman Palmer and Grace H. Dodge are secured for a public meeting in Music Hall, on Thursday evening, in the interests of this class of wage-earners. More significant still that the wives of the lieutenant governor, the mayor of the city, the president of Harvard College, together with such women as Julia Ward Howe, Mrs. James T. Fields, Mrs. Margaret Deland, Sarah Orne Jewett, and others equally noted, should unite in giving the girls a public reception. Most significant of all that these young women themselves should meet for a three days' discussion of problems relating to the industrial and social welfare of their sex.

### DOORYARD BLOOM.

BY MRS. M. E. SANGSTER.

In the spring, when everything is awakening to new life, hepaticas smiling in the woods, arbutus lifting its sweet, shy face from the shelter of the pine needles, leaves unfolding on the bare trees, the world full of beauty, one's heart turns lovingly to the familiar dooryard bloom. The dear old-fashioned things that come every year, that the mother tends and the child may pick, that make the bouquet for the sick chamber and fill the basket on the sacred desk, that lend themselves for the breast-knot of the youth who goes courting and for the posy of the Puritan maiden on her way to the meeting house—who does not feel a new thrill of gladness when the May days bring them back? Chief among dooryard favorites is the sturdy lilac, with its plummy sheaves, its honeyed fragrance, its fidelity to its old dwelling place. Call it a grandmother's flower, if you will, for it has the purity, the strength, the endurance, the resolution, the fiber which made our New England grandmothers queenly and saintly.

Speaking of dooryard bloom leads us to a thought of the charm there is in homely virtues. An elderly woman passed through a room in which I was sitting the other day, a woman evidently past her sixtieth year. She was what is technically styled as "made-up" to look very much younger, and with the tinge of rouge, the pearl-tint of powder, the delicate penciling of eyebrows and the shadowing of eyelids, united with a wonderful coiffure and a costume fit for a girl in her twenties, the lady fondly fancied that she could cheat the observer into thinking her still in the flower of her youth. Vain delusion! The elaborate toilet deceived no one, and the pity of it all was that it obscured in the minds of some whom she met the real grace and charm which were the woman's own, notwithstanding her petty vanity.

One longed to say to such a woman, "Do not try to retain that which has passed you by, do not even seek to keep the semblance of it. Emulate the honest dooryard bloom and be what you are. At every age the good woman is fascinating, and fifty, sixty or seventy has as many claims on the homage of society as eighteen has or twenty-five."

As a rule the desperate effort to simulate youth defeats itself. Attention is called by cosmetics and an exaggerated style of dress to the very points which the foolish matron would prefer to have unnoticed. Health,

good temper, self-poise, calmness, serenity, the gentleness and repose which are won by conquest over trial and by the disciplinary experiences of life, are the birthright of middle age, as grace, eagerness, ambition, fire and fervor belong to the period of youth.

Have we strayed from our text? It may look so to you, dear reader, but the dooryard bloom of the spring brings to my memory, each recurring year, a picture of one so gracious, so energetic, so inspiring, that it is hard to believe she is out of the world when the lilacs woo the bees at her door. A Welsh woman, who had come in her girlhood to America, she exemplified, to my mind, the worth of homely contentment, the importance of real values. Was there a concert or a lecture given in the little inland town where she lived, and was there near by some factory girl or struggling clerk who ought to have this pleasure and could not quite afford it, Mrs. V—— resolved herself into a quiet committee of ways and means to make the outing possible.

Was the pastor a little disheartened, his path hedged about with difficulties, her cheery voice and greeting, her capable hand, brightened and relieved the situation. She loved to potter about her garden, and always had beds of little fragrant things, geraniums, mignonette, pansies, blooming lavishly on purpose that they might be given away, long before "flower missions" had been thought of and named. Her life flowed tranquilly on for threescore years and ten, doing good wherever it touched other lives, setting in motion influences which are blessing a thousand lives today, yet it was always uneventful, obscure, retiring; it was the homely life of a home-keeping, home-loving woman, around whose door were the invisible angels of peace and love. With the Shunammite, she might have said, "I dwell among mine own." The dooryard bloom of May brings her back to my thought.

### TRUE UNDER STRESS.

BY MARY E. ALLBRIGHT.

"I'm actually too busy to be good!" exclaimed a conscientious little woman despairingly to a confidential friend. "Not just industriously, methodically busy, but driven, overwhelmed, rushed to death. Circumstances are too much for me, and I've lost command of the situation. So I feel worried and unhappy and wicked most of the time."

The experience of this mother, the center, and almost the slave, of a flock of little children, is duplicated by most of us at some period or other. There are days, and sometimes weeks, of stress, when "everything comes at once" and the ordinary burdens of our lives are augmented almost to absurdity.

Woman meets this condition of things at housecleaning time, with bad weather, poor help and a thin pocketbook, or maybe in a siege of scarlet fever, with days and nights of wear and watching. Perhaps she has been drawn beyond her strength into church or charitable work, and suddenly finds herself in the meshes of a network of outside interests and cares. Or, if she chance to be a public school teacher, with her "field of action" a crowded roomful of restless boys and girls, she has the condition to meet in its chronic and most aggravated form.

"The times which try men's souls" usually come to them in the line of their busi-



ness or profession. Financial stringency, competition, hard times are only different forms of stress which result in much strain of body and wear and tear of nerve and brain. Epidemics come to the doctors, exciting cases to the lawyers and times of special interest and work to the ministers, and "every man" certainly has "his own burden," however well or ill he bears it. Even the children reach their difficult places, and earlier sometimes than we think suffer from this kind of pressure.

"Fred, you look pale," said a mother to her boy one evening. "You'd better go right to bed. I'm afraid you are sick."

"No, I'm not," answered Fred, forlornly, tossing his Latin grammar into a corner preparatory to climbing the stairs, "I'm not sick a particle—it's my griefs!" The boy had been through a day of stress and he felt it.

"Sarah, I wish you would try to be a little more pleasant!" a lady exclaimed in irritation to her kitchen girl. "There's nothing so disagreeable to me as the sulks."

Sarah burst into tears. "I wasn't sulky," she protested, "but we all has our ups and downs."

Ah yes! there it is. We do have our ups and downs, and sometimes the "downs" seem to predominate to an amazing extent.

There is nothing more trying to one who is sincerely earnest than the sense of defeat which is sure to follow one of these periods of stress. Flesh and blood—and nerves—have been unequal to the strain, and in some moment of utter exasperation have given way. The poor tired soul has "gone all to pieces," and the faithful, patient life and self-restraint of weeks before, perhaps, seems neutralized by the outburst. The valley of humiliation lies just here, and Apollyon is ready to meet one, strong on his own territory. The temptation is to lose patience with self and faith in God and utterly to give up the fight. How shall we be saved from yielding?

One great secret of strength in these trying times is plan and preparation for them. Too often we are taken by surprise, as if "some strange thing had happened unto us." We must take such experiences into the account. We are so likely to make out a schedule or model of Christian living, in which all shall be smooth and orderly, and work to it. We formulate theories and try to live them out, having no patience with irregularities or hindrances. Just this was the motive of the old monks when they "fled the tumultuousness of this world" and hid themselves in caves and monasteries. But we of later days have learned better than to shirk responsibility by running away from it. We are here to meet the storm in whatever way it breaks. And that it will storm at times we can be sure from history and our own observation. Then "forewarned" should be "forearmed."

Another safeguard against defeat is a proper estimate of the relative importance of things. Some way, in our planning and calculations, we are so likely to get things all out of proportion. If we could remember, for instance, that a sweet temper is more desirable than a house in perfect order, or that a sympathizing heart often counts more for good in the world than a capable head, we might suffer from less friction and subsequent mourning.

Then there is the wise little admonition uttered so long ago, "Fret not thyself."

Think of it! There was fretting, even in those slow, quiet times of the early days, when life was simple and the pulses beat evenly. How much more in the whirl of 1894! Then, when the next rough place comes and "the ends of the earth" seem to be upon us, let us decide at least not to fret ourselves, but keep our heads as cool and our hearts as patient as possible.

And, last of all, better than all our philosophy and expedients, is a single unflinching remedy. Was not Paul thinking of stress and emergency when he wrote the four words: "Continuing instant in prayer?" If we could only take this motto literally, and live by it practically, we would never be overcome by the troublous times. No matter how great the crisis or sudden the onslaught, we would be on guard and ready. And whatever the stress or the extremity, the answering help would fully avail, for the Lord Himself has said, and is willing to prove it, "My grace is sufficient for thee."

### EXPECTANT.

BY EMMA PLAYTER SEABURY.

If thoughts are things that wing all space  
To do love's bidding, far and near,  
Death has no power in any place.  
The soul's sweet silence sounds apace  
With voices silvery and clear;  
And you your footsteps will retrace,  
And you will come to me, my dear;  
I may not touch your hands or face,  
But I shall know that you are here.

### THE WISDOM OF YESTERDAY.

BY CHARLOTTE M. PACKARD.

Modern theories of health, the essentially modern cooking school, with its intelligent instruction in chemical combination and change in food substances, now and then suggest theories and opinions just as emphatically laid down in former days. T. W. Higginson, in a paper published in *Harper's Bazar*, treats of certain old cook-books, notably of Mrs. Child's *Frugal Housewife*, well known in many New England kitchens when our mothers and grandmothers were the scholars.

A unique interest has always attached to the gray little volume preserved in one family at least. Being much freckled and melancholic as to covers, it suggests mortality rather than length of days. In blurred type one may read on the title-page the date, 1830, Second Edition, and the legend, "Hints to persons of moderate fortune." So much wisdom held, as it were, in pickle for sixty-five years, should have wrought more effectively, but the world has gone on eating and drinking, nay feasting! while an increasing host cultivate with moderate fortunes immoderate appetites.

Terseness and vigor mark the rules and "hints" which may at times be mistaken for "kicks," as, for instance, in the matter of jellies and preserves, "Expensive and useless, except in case of sickness." *Vale* sweetmeats! The curious exception reminds that this compilation was made when physis was a terribly dreaded incident of disease. The grit and grace needed to sustain a course of salts and senna, with castor oil served as a salad between, would seem to warrant one against any merely spiritual assault. What availed a cup of barberry jelly or an entire jar of quince, when the palate was thus insulted? Mrs. Child argued correctly that sweetmeats had a practical use in assuaging the bitterness of memory.

Dyspepsia, or, as here written, dyspepay,

is not unknown to our generation; behold the *Frugal Housewife's* remedy: "Elixir Proprietatis is a useful family medicine when the digestive powers are out of order. This calls for one ounce each of saffron, myrrh and aloes, to be pulverized and steeped in New England rum. [As regards temperance this was a pre-existent state of society.] At the end of one month a generous bottle, much cheaper than if bought at the apothecary's, is at hand." It is conceivable that the nervous dyspepsia so epidemic would suddenly cease were this remedy made compulsory. It must not be hastily inferred, however, that our economical author leaves one ignorant of "tasteful cooking." Plenty of wine, rum and beer go to the seasoning of her table dainties, when permitted at all. Eggs, butter and cream; also, are freely ordered.

A much weightier volume than Mrs. Child's was that of Dr. Alcott, the apostle of Grahamism, after that dietetic craze which swept over New England quite a hurricane of reform. I have a faint recollection of the pleasant, attenuated gentleman, of whom Dr. Holmes once wrote, describing his personal appearance:

Meekness plants the backward sloping hat,  
And non-resistance ties the white cravat!

Mr. Alcott was, naturally, an "advocate of peace." A return to nature, to the savage appetite for raw or uncooked food devoid of seasoning, was one aim of the Graham Cooking School. An attempt to return to it involved dire struggles, in some cases serious loss of health, depression of spirit and the very evil from which men and women were to be delivered—the "taking thought" what they should eat or drink. And this before the germ theory was unearthed!

Many laughable anecdotes live in tradition of the towns and villages reached by this enthusiasm. The fact of the family cat being sent into an ecstatic fit over the smell of roasting chicken, in a house guiltless of such odor for three months previous, is vouched for by one who recalls, among other things of the sort, how one man conscientiously buried the barrel of corned beef laid down in the days of his ignorance and by no means to be given away when judged too gross for his wife and children. Some people abandoned in a day all stimulating food and drink, butter, sweets, even eggs as a component part of anything. Many a Cassius went about the streets with "a lean and hungry look," proclaiming his joy in the triumph of mind over matter and returning at mealtimes to graham bread and cold water, with possibly fruit or boiled rice or, upon occasion, a raw carrot or young turnip, thanked God as he rose hungry from the table (this being a rule) and went out to bore the conservative ones, who turned deaf ears and ate enough. Think of a New England winter morning, when the early risen family partook of stale bread, flanked by fine hard apples and water from the north side of the well!

To Dr. Graham and his pupils credit is due for urging upon public attention the need of fresh air in dwellings, of wholesome restraint in the matter of luxuries and a word with nature herself rather than with the physician when fixed laws of health were carelessly set aside. Dr. Alcott's volume long since went the way of treatises that have served their purpose; it was only one of numbers, and he was a faithful exponent of his teacher's faith.

While men continue to build reputation on such foundations as "wood, hay or stubble," gold or brass, I think only one has risen to eminence on a loaf of bread. *Vive la Grahme!*

### SOME SCOTCH FLATS.

BY W. H. BRAINERD.

Old Edinburgh has long been noted for its high, many storied tenements. As early as 1540 they had commenced building such houses, where each floor was a separate dwelling with access by a common stair and passage. Indeed, the term "flat" in its modern sense of a complete dwelling on a single floor of a building of several stories originated there.

Through long usage they have worked out a system of ownership for portions which is unique. Each flat may be bought and sold by itself, with rights of access by common stairs and passages and a proportional interest in the land. Commissioners for each burgh regulate the cleaning, ventilating and lighting of common stairs, courts and passages just as much as they do the cleaning and lighting of the streets, or the disposal of domestic refuse, or the erection of buildings, and they seem to have no more trouble about it. The cost of necessary repairs is to be shared by the different owners as they may agree, or, if they disagree, it may be apportioned by a magistrate according to the assessed valuation of the different portions.

Should the property from any cause become waste or ruinous, and the joint owners cannot or will not agree, the sheriff, on petition from any of the interested parties, or the commissioners, or a certain court officer, shall call all the interested parties before him and shall order an appraisal and apportionment made by not less than three skilled men under oath. The parties shall then, within the time set by the sheriff, not exceeding six weeks, buy or sell to each other at the prices set or as they may agree. If they fail to agree within the time set, the sheriff sells at public auction and divides the proceeds.

In the new city this system has been applied to working men's homes and between 1861 and 1885 some 1,400 flats were built in the suburbs by the Edinburgh Co-operative Building Company alone, and all sold to the better class of working people. They were in blocks of four, two above and two below, and every one had its separate entrance and "its own bit garden." The most expensive of these sell for \$1,100. A purchaser of one of the best had an annual income of \$338. The cheapest contain a sitting-room and kitchen, a bedroom, a closet and a couple of presses. The terms of sale were five per cent. of the price down and the balance paid as rent for twenty-one years, or "as soon as they like." Mr. James Colville, the manager of the company, in answer to the question whether they were a philanthropic or trading company, stated that they were "mostly a trading." As he later admitted that they had made an average annual profit of fifteen per cent. on their capital of \$50,000 in their twenty-three years of business, and had accumulated a reserve of \$17,500, his statement was probably true.

Most of such flats are owned by the middle class, with incomes of \$1,500 to \$2,000. The working of this system in Scotland was so satisfactory that the Royal Commission recommended to Parliament the passage of an act to enable the same thing to be done

in England. The wide range of incomes included among the Scotch owners of such property suggests that some similar system might be helpful in meeting our own problems of city homes.

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 13.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Review the rhyme for learning the names of Joseph's brethren given March 29. We can suggest no other or better objective method of presenting this lesson, which at the same time furnishes employment for eyes, ears and hands, than the Bible Time Ladder converted into the Pillars of the Patriarchs, and thus illustrating the wonderful growth of the Hebrew nation. Hence we will not attempt to give any other "occupation" for this lesson, but refer readers to the leaflet accompanying the Bible Time Ladder.

#### Bible character exercises.

1. Older children find profit and pleasure in the following: one goes out and the others decide on a name preferably having as many letters as there are persons present. (If desired to use this exercise for a good many, several can take the same letter.) Each person takes a name of a Bible character which begins with one of the letters in the name chosen by all; the letters must be taken in order, of course. Suppose Joseph is decided upon. The first person takes Jacob or Joshua, etc.; the next takes Obadiah, Orpah, etc.; the next, Solomon, Stephen, Samson, etc.; the next, Elijah, Enoch, etc.; the next, Pharaoh, Paul, Peter, etc.; the next, Haman, Hannah, Hezekiah, etc. The person who has left the room returns and is to ask questions of the different ones so as to get their names, and then by putting the initials together he gets the name to be guessed.

2. Another exercise is qualities of Bible characters. Each person is given a letter. One person suggests a Bible character; then each one is to give a quality of the person chosen expressed by an adjective beginning with the letter he has. Give each one only a certain time to think; let one child have a watch and be "timer." Of course the younger ones will be allowed more time and assistance from mamma, if needed. After going once around let each take another letter, and so continue until Jacob's, or Judah's, or Joseph's, or Abram's character is worn threadbare, e. g., Joseph, amiable, affectionate, beloved, brave, courteous, conscientious, etc. The mother should consult the dictionary and make lists of adjectives beforehand, so as to be able to lend assistance to the eager little thinkers. This is valuable as a language help in enlarging children's vocabularies. Of course the meaning of adjectives is carefully explained.

#### Rest exercise.

Do not have children sit still too long at a time. Let them march around with the windows open. Let them imagine themselves Jacob's family going down to Egypt. The following verse, to the tune of Onward, Christian Soldiers, is a good one for marching:

Do no sinful action;  
Speak no angry word;  
We belong to Jesus,  
Soldiers of the Lord.  
Christ is kind and gentle,  
Christ is good and true,  
And His faithful soldiers  
Must be loving too.

—Selected.

A book of Bible pictures, with appropriate verses, which are to be looked up and written out on blank pages provided for the purpose, will furnish interesting and instructive employment for older boys and girls on Sunday. The book is worth the price for the pictures alone, which give children an understanding of many points which they could not comprehend from descriptions. (D. Lothrop Co., Boston. Price \$1.00)

\* Copyrighted.

#### A BIBLE ACROSTIC.

One of the sons of the son whom Jacob loved best.

A name that means "power with God."

One of the sons of Jacob.

A name that means "laughter."

The father of Moses.

A place where six well-known Bible characters were buried—the facts being told in the book of Genesis.

The whole is one of the children of the Bible who was wise and faithful in the discharge of an important duty.

#### Materials for next lesson.

A looking-glass, the larger the better, a tiny china doll, a large English walnut, green leaves, grasses, any fresh green that can be obtained; also green paper and thin green cardboard of proper color to represent vegetation, sand for soil, but sand may not be obtainable, if so, substitute corn meal and graham flour and pearl hominy. This will make a rich soil, and we know that the soil of Egypt was very fertile! Provide a large piece of cloth for the subsoil and pale blue cloth or paper to represent the river. Several paper dolls in their gayest gowns may be used, if they can be made to stand up. If one cares to take the trouble, a lovely blue river may be made by powdering up pale blue chalk, or by mixing powdered washing bluing with flour until the desired blue is obtained.

#### THE BLESSINGS OF A COUCH.

A room without a couch of some sort is only half-furnished. Life is full of ups and downs and all that saves the sanity of the mentally jaded and physically exhausted fortune fighter is the periodical good cry and momentary loss of consciousness on the upstairs lounge or the old sofa in the sitting-room.

There are times when so many of the things that distract us could be straightened out and the way made clear if one only had a long, comfortable couch on whose soft bosom he could throw himself, boots and brains, stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light and the star of hope shine again.

There is no doubt that the longing to die is mistaken for the need of a nap. Instead of the immortality of the soul, business men and working women want regular and systematic doses of dozing, and, after a mossy bank in the shade of an old oak that succeeding seasons have converted into a tenement of song birds, there is nothing that can approach a big sofa, or a low, long couch placed in the corner, where tired nature can turn her face to the wall and sleep and doze away the gloom.—*The Family Doctor.*

My dear pupils, ever live in a prayerful frame of mind. Continually commit your way to God. Go to Him with every care and burden. Seek His direction and wisdom in all points. When asking for some blessing or direction in the path of duty first feel resigned to have it just as God thinks best, with no will of your own.—*Mary Lyon.*





## CONVERSATION CORNER.



**SUGGEST** the "family group" for our heading this week, for the letters awaiting our attention represent all ages and sizes of our Corner family. We will begin with stamps—that is where most of my letters from the children begin lately:

LANSEING, MICH.

Dear Mr. Martin: I would like to have my name on the list of exchangers. I am a boy of ten years old, and I have 213 varieties. I have in my album a cut of a stamp with *Too Late* on it. It is a Victoria stamp. Could you tell me what that is for? And on one of my New South Wales stamps it says, *One Hundred Years*. What does that mean? ROSE S.

The first stamp was used on letters deposited in Victoria post offices just *too late* to be dispatched by the mail steamer and the mark would indicate why it was not forwarded earlier. Mr. Brown, the courteous secretary of the New England Stamp Company (325 Washington Street, Boston), tells me it is listed at \$7.50, and would probably bring \$5. I see that one of the stamp-books gives the abbreviation, *O*, after Victoria. What does that stand for—Ohio? I hear several of you say: "*O—I know!*" Well, what? The other stamp was the jubilee issue of the country. When did N. S. W. have its centennial?

HATFIELD, MASS.

Dear Mr. Martin: I would like my name on the "up-to-date" stamp list. I inclose General Washington to bring a list to me when it is printed. Age, fourteen; stamps, 800. We began *Cæsar* on Tuesday and have finished the first two chapters. I enjoy it very much. The dog Rover, which Josiah wrote about, has been hunting woodchucks lately. We caught one in a trap the other day.

Yours truly, REUBEN W.

*Festina lente!* (This advice applies not to the dog chasing woodchucks but to the boy reading *Cæsar*.)

CAMBRIDGE, MASS.

Dear Mr. Martin: I should like to belong to the stamp collectors' list. . . . There has been a question in the neighborhood about whether the Pilgrim Fathers first landed at Plymouth or Provincetown. A gentleman said that they first landed at Provincetown, Cape Cod, but as I had heard they landed at Plymouth I want to know what you think. RALPH C.

I think that both are right! The exploring party of the Pilgrims landed on Plymouth Rock, as Ralph and the rest of us had always heard, Dec. 21, 1620. But the Mayflower had anchored in Cape Cod Harbor just a month before and remained there while parties visited different places to find the best place for settlement. The famous compact signed by the Pilgrims (including Alden and Standish, the ancestors of Captain Delano, and *Christopher Martin*) was dated at "Cape Cod," and there Peregrine White, the first Pilgrim child in America, was born. I landed at Provincetown about forty years ago after a mackerel voyage of several weeks (a weary pilgrim indeed), and remember climbing up High Pole Hill, and copying the inscription from a tablet on the Town House—I have it now—"in commemoration of the . . . first landing of the Pilgrims in America at this place," etc. I think the Town House has been burned, and perhaps the tablet, too. You see the difference—the first *landing* was at Provincetown, the first *settlement* at Plymouth.

WATERVILLE, ME.

Mr. Martin; Dear Sir: Please place my name on the collectors' list. I have 1,250 stamps with many hundreds of exchanges. Where can I get a catalogue of the dogs exhibited in New York by the Westminster Kennel Club? Yours truly, FRANK A.

Address sent by mail. A lady in New Jersey writes that the "Isle of Dogs" in

London [Corner, April 12] was so called in 1665, and that Dickens describes it as resembling the Great Dismal Swamp.

GOFFSTOWN, N. H.

Dear Mr. Martin: Please put my name on the stamp list. I have 700 varieties. I read the Corner every issue and find it very interesting reading. Our street is called Mast Street, because it was along this road the masts were drawn for the Royal Navy a long while ago. Where can I get information about submarine cables? FRANK M.

The magazines have had many articles. Here are a few: *Granite Monthly*, Vol. 1; *Nature*, 26; *Scribner*, 6 and 8; *Eclectic Engineering*, 1 and 3; *Chambers*, 24, 27, 28, 43. I have *Story of the Telegraph*, which I got in 1858, the year of the first cable, and which you can have on call. Refer to the cyclopedias. As to those masts, I asked a gentleman, about the age of the one by the "stovepipe," who knows all about "a long while ago" in New Hampshire, and he says:

In the original charter of Goffstown was this clause: "that all white pine trees on said tract, fit for his majesty's use in masting the Royal Navy, be and hereby are reserved to his majesty, his heirs and his successors forever." The Revolution broke up the "forever" part of it, of course! The trees were marked by the royal authorities with a cross, drawn when cut to the Merrimack and floated to tide water. The main road from Goffstown to Manchester thus took the name of the "Mast Road." The trees were cut on the Uncannoonnes [the twin mountains, which I can see from my window] and elsewhere. The stump of a tree has been in existence within the memory of men now living on the face of which it is said a pair of cattle were turned around without stepping off.

It is about time to close that collectors' list. If any other Cornerers wish their names on it, let them report at once, or they will be like the Victoria letters—*too late*. I suppose you understand that there is no cost for registration, and that it gives you the opportunity—so far as you choose to improve it—of corresponding with fellow-Cornerers about exchanges.

From many "old folks" letters on hand, I take two which particularly represent the good grandmother of the group:

Dear Mr. Martin: Can you tell me where I can find *The Lost* (or *Borrowed*?) Jewels, containing lines something like these:

Gems of rich luster and countless cost  
Were to my keeping trusted;  
Now, alas! they are demanded—  
Must they be restored? or may I longer  
Gaze upon their dazzling hues?

A CORNER GRANDMOTHER.

Dear Mr. Martin: I heard, years ago, an impressive sermon from the text, "O that I were as in the days of my youth," which quoted lines from a dialogue between an angel and the man who wished to return to youth and yet retain the blessings of manhood. These are all I recall:

The angel took the sapphire pen  
And wrote in words of dew,  
The man would be a boy again,  
And yet a father, too!

E. J.

Can any other grandmothers answer?

How did you Massachusetts boys celebrate *Patriots' Day*? Just as I am closing I have this letter from one young patriot:

ANDOVER, MASS.

Dear Mr. Martin: I went to Concord the nineteenth and had a good time. When I got there I went to the North Bridge and saw a sham fight, then over the bridge to the statue of the Minute Man and the graves of two British soldiers that were killed there. I went to the village by the road on which the British retreated, and went into the tavern in which Major Pitcairn stirred his brandy, as it tells in the history. As I went across the old bridge I met Paul Revere and shook hands with him, the great great-grandson of Paul Revere. He had a watch chain which belonged to his ancestor, with P. R. on it in monogram.

Yours truly, PHILLIP F.

I would like to add more, but I see an embattled f—oreman aiming at me!

Mr. Martin

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## The Sunday School

LESSON FOR MAY 13.

Ex. 1: 1-14.

### ISRAEL IN EGYPT.

BY REV. A. E. DUNNING, D.D.

Why did the Egyptian rulers change from kindness to hatred toward the Israelites? Because a new party had come into power of those who hated the descendants of the Egyptians who had honored Joseph. The Hyksôs, or shepherd kings, who ruled during and for some time after Joseph's time, were invaders. They never completely crushed out the native Egyptians, and these at last rose against their oppressors and, after years of conflict, regained their national independence. They looked with apprehension on the Israelites, who had "waxed exceeding mighty." These people at Goshen were a reminder of the hated shepherd kings.

But what interests us in the Israelites is our knowledge of God's plan for them. They were in hard straits, but their trials were part of their necessary service in gaining a noble place in human history and in blessing the world. This chapter in their experience illustrates the most important lessons of trial. We find here:

I. *The commonest elements of affliction.* They are such as come on men who are doing their duty as far as they know how. We do not now discuss the sufferings of those who have brought disasters on themselves by sin. The Israelites had to bear:

1. Misfortunes in their circumstances. They found themselves in Egypt because their ancestors had obeyed divine directions [Gen. 46: 3, 4]. While in the way of duty they had fallen into their hapless plight. By a political revolution, in which they had taken no part, they came into the power of taskmasters who afflicted them with burdens. The buildings in Egypt abound with pictures which tell their sad story. There are the foreign workmen breaking up the clay with hoes, shaping the bricks and arranging them to dry in the sun, and there are the overseers, staff in hand, to beat the workmen. National and race hatred intensified their trials.

We can find in any community those who suffer without any evil intention on their part. Some have tried to help others, and in consequence have lost their property and bear the heavy burden of having others dependent on them. Some by sickness or death of friends or because of sudden poverty have been compelled to give up cherished plans of education. Some are shut up in sickrooms. Others are left in loneliness. Here is a mother whose boy, for whom she had had great hopes, is becoming blind. There is a wife deserted by a faithless husband. Is there any divine significance in these trials?

2. Injustice and oppression embitter the cup. The hand which struck the blows that crushed the Israelites was the hand of a selfish and cruel tyrant. The hardest trials are those that come through the selfishness of others. Fraud sweeps away one's property, slander robs him of the confidence of his fellows, carelessness precipitates the accident which dooms one to suffering. The mother sees her children grow up in want, perhaps maimed by ill treatment or led astray by a weak and wicked father whom the rum-seller tempts to degradation at every opportunity. What can God have to do with bringing such suffering as this on innocent ones?

3. Unabated continuance of disappointments fills the cup to overflowing. For generations the Israelites groaned under continued wrongs. They were robbed of property and of their liberty. They endured insults and blows. To daily injustice the memory of past wrongs and the traditions of others inflicted before they were born confirmed their hopelessness of deliverance. It must have been hard for those to believe in God who cannot remember an instance when He has put forth His hand to right their wrongs.

We live in better times. The records of God's providences are woven into our history. The slavery in this country, which a generation ago was often compared with that of the Israelites, is a thing of the past. Yet many now groan under the burdens of unexplained trials. What can be learned of the meaning of these trials from Israel's experience in Egypt?

#### II. *The consolations of trials:*

1. They are opportunities to gain deeper knowledge of God. We may make every experience a means of knowing Him better, but nothing reveals Him to us like that which makes us feel most deeply our need of Him. The Hebrews would never have seen the waters of the Red Sea divided by His power, nor heard His voice at Sinai, if they had been left undisturbed in Goshen. I have known a man, contented and useful in his work, suddenly compelled by sickness in his family to uproot the associations of a lifetime, to surrender bright promises of success and seek a better climate in a distant part of the country. It was a great trial to him. But today he rejoices in it, for he is in a field of labor where he exerts a much wider influence for good than he could have done in the place he was compelled to leave. Business failure, loss of health, loss of work, bereavement, are opportunities to become better acquainted with God.

2. Trials are opportunities to serve God. The Israelites were sent by Him into Egypt to fit them to become a nation. They would not have left Egypt when their work there was done if they had not been driven out by severe afflictions. They became a nation to bless the world only through discipline.

The highest part of discipline is endurance of hardness in simple obedience to God, when we do not know the reason for His commands. Abraham went out not knowing whither he went. One after another, Jacob, Joseph, Moses and their descendants who honored God, became heroes because they obeyed the will of God, so far as they knew it in the darkness. It is still the same process which makes heroic lives.

The ills we see,  
The mysteries of sorrow, deep and long,  
The dark enigmas of permitted wrong,  
Have all one key:  
This strange, sad world is but our Father's school;  
All chance and change His love shall grandly over-  
rule.

3. Trials are opportunities to enrich ourselves. The Israelites went out laden with treasures which their Egyptian neighbors had bestowed on them. But they had gained far richer treasures of knowledge by long continuance with the highest civilization in the world. Where else could they have learned so valuable lessons in law, in war and in diplomacy for beginning a nation?

No one becomes strong except through discipline. It was necessary that the Captain of our salvation should be "made perfect through suffering." Those who see only evil in it, even when evil hands are connected with it, get only evil from it. Those who resist it unavailingly and grow hard in enduring hardness get nothing from it. But how noble and winsome do they become who make their trials stepping-stones on which they climb to God! A pastor, beloved by many, whose heart was almost crushed by the death of his child, says: "A quarter of a century lies between that death and this writing, but that dead babe today has more power with me than any living man. He walks the streets with me. He goes to all the funerals of infants. When a man comes to my house and tells me, with quivering lips, that there is a baby lying dead in his home, I go with him, led by the hand of a little child whose mortal body was buried a quarter of a century ago."

4. Trials are opportunities to bless others. Israel in Egypt was making it possible for Samuel and David and Jesus to live and serve mankind, just as their descendants in Babylon were preparing the songs of sorrow and deliverance which have thrilled and uplifted the

world. He who trusts God can believe that his suffering will bless mankind, though he may not be able to see such results from it. There is a legend that the Emperor Decius once walled up in a cave near the heathen city of Ephesus two sleeping Christian youth. Two centuries later they were set free. As they came out they saw a glittering cross above the city gate. Going through the streets they beheld churches of the Crucified One. To their amazed eyes it seemed a work of magic. Yet it was what was to come before every sufferer who witnessed for Christ in those dark days of trial. It was before Christ Himself, "who, for the joy that was set before Him, endured the cross."

There is a way out of Egypt. The Almighty hand holds open the door. "Thou, therefore, . . . suffer hardship . . . as a good soldier of Christ Jesus."

#### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Make a vivid word picture of a great number of people at work upon a large building. Here are some men laying walls, others are bringing bricks and in another place many men are at work making bricks. Build up a wall of blocks as the story goes on. Speak of the great number of bricks and the hard work necessary to make one building. Describe the warm country and the burning rays of the sun upon the workmen. Will they wish to rest sometimes? But here are taskmasters among every company of men, lashing them on to their work. There is no rest for any of these laborers. When this great building is done another is to be put up and another. There is no end to the building for these poor slaves. Who are they? For whom are they working?

Do you remember Joseph and his brethren? How many brothers had he? Where did they come to live? Describe the rapid increase of the Israelites. They became a great and strong people. But Joseph is gone and a new king has come to the throne, who does not know how Joseph saved the people of Egypt in the time of famine. The king fears to have so many people of another nation living as free men in his country. So the children of Israel are made slaves. They are set to do hard service until their lives are bitter to them. But they have one thing which the Egyptians cannot take away from them.

Draw a crown on one side of the board. Write under it, *A new king over Egypt*. Under that write, *The Egyptians*. On the other side of the board write, *The children of Israel*, and above, "*Our help is in the name of the Lord*." Take nine building blocks, on each of which one word of the text has been pasted, and build up a wall so that the children may read the words of the text from it. Speak of the bitter days and the hard work, but think of the joy in the heart of the Israelite when he remembered with every brick he laid that God was his king and that He could bring help. The king's great treasure-houses were made, and gold and silver and gems may have been stored in them, but the poor brickmaker and the burden bearer had a better treasure in his heart. He could say as the wall was built, "Our help is in the name of the Lord."

#### THE CHURCH PRAYER MEETING.

Topic, May 6-12. Who Is My Neighbor? What Does He Need? Neh. 3: 23-30; Luke 10: 25-37.

Is neighborliness a distinctively Christian virtue? Christ's special interest in the poor and unfortunate. (See prayer meeting editorial.)

#### A PASTOR'S SUGGESTIONS.

Our neighbor needs, first of all, to be helped to take care of himself. We shall help him more by finding him an opportunity to do some building, and a house of his own over again at which to build, than by doing his building for him and leaving him unhoused.

He needs help aside from this, however. He sometimes falls among thieves. Stone and mortar at the wrong time are a poor substitute for oil and wine. We must care for him. And it must never be forgotten that, in so far as benevolent organizations



do the work and represent the spirit of the good Samaritan, they are still his work, though personally he may not attend to it as he once did. The good Samaritan now does not own a beast; he rings up the ambulance. He does not say, "Whatever thou spendest more I will repay," but sends in his annual contribution to the hospital and the city missionary society. But if these come to seem to him substitutes for his own personal sympathy and care, he has come, in a measure, to cherish the heresy of Cain, no matter how large his contributions in money. Our neighbor needs, and always will need, not only ours, but us.

### Y. P. S. O. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, May 13-19. How to Bear Burdens.*  
Gal. 6: 1-5.

Study them. That is, separate the real from the imaginary. Ask yourself if you are not carrying loads which were never intended for your shoulders. The average person would reduce his burdens by one-half if he would apply this sifting process. The dreaded bridges which are never reached, the burdens due to one's own suspicions or jealousies, or growing out of willful and continued transgression of God's law—all these we ought not to want to learn how to bear. They are to be gotten rid of entirely. Another advantage from proper study is that we gain some sense of proportion. We do not make mountains of mole-hills. There is nothing more pitiable in life than to see a person torn and spent by comparative trifles, who worries as much over some little mistake or misfortune as he would over some profound catastrophe. A man bathing in the ocean where there was a long and gradually shelving beach carelessly allowed himself to get far from shore. Turning his face inland he encountered the receding tide and found himself exhausted while still far from his landing place. He struggled bravely for a while, but at last, his strength and courage giving out, he abandoned the effort to reach the shore and gave himself up to his fate. Sinking, he touched bottom at once, for he had been swimming for some time in three feet of water. In the moral and spiritual world there are persons who are struggling desperately, and drowning even, in three feet of water!

Share them. After due deductions have been made some burdens will remain for which one is not responsible and which one cannot ignore or escape. They are to be accepted as a part of God's ordering of our lives, and shared, first in thought, with all God's noble and saintly souls, who in ages past have been made more saintly and noble by the things which they have suffered. These burdens, too, are to be looked upon as the common portion of the race. You are to link yours with your neighbor's. By entering thus into this great community of pain through the subtle ways of communication that sympathy establishes you will be sharing his burden and he yours. Again, a burden is often lightened by openly confessing it to a wise and true friend, who may help to put a new aspect upon it or to point out some unthought-of sources of relief. Last, and chiefest of all, these burdens of ours are to be shared with the Saviour. Happy the man who is intimate enough with Jesus Christ to tell Him the whole story, to open up to Him the most hidden chamber of the heart.

Sanctify them. One may see only the ugliness of his burden in some such way as the hunchback regards his deformity. One may, on the other hand, look upon it as the veteran soldier proudly views his scars. There was an apostle who gloried because he carried about in his body the marks of the Lord Jesus. Looking at the burden in this light, it takes on a comeliness not of this earth. The old legend of St. Christopher is repeated. He takes the stranger on his back and, weighed down with the heavy load, works his way through the stream and deposits his burden on the other side, to find then, to his surprise and joy, that all the time he has been carrying his Lord.

*Parallel verses:* Ps. 55: 22; Isa. 14: 24-27; 58: 5-11; Matt. 5: 10-12; 6: 31-34; 11: 28-30; 24: 12, 13; Mark 4: 16, 17, 20; Luke 14: 27; 1 Cor. 10: 13; 13: 4-7; Gal. 6: 2, 17; Eph. 3: 14-19; Heb. 11: 27; 12: 1, 2, 11; Jas. 5: 10, 11.

### PROGRESS OF THE KINGDOM. OUR OWN WORK.

The C. C. B. S. shows an excellent record for the past quarter. Twenty-five neat new churches have been built by its help and are now occupied by happy congregations formerly obliged to meet in a small schoolhouse, log shanty or railroad station. Twenty-four missionaries have moved into new parsonages completed by the aid of this organization since the first of January. This is an unusually large number of parsonages for so short a period. Add to these figures the buildings, sixty-four in number, now being completed, which the society is pledged to aid, and it will not be a cause for surprise that the board has been obliged to refuse twenty-two regular applications for aid in church building, calling for nearly \$11,000. These buildings must wait until the society has the means to assist them or forfeit their property. The courageous workers who are struggling in their poverty to build are waiting anxiously for brighter prospects.

**A New Center of Work.** Bassein, the town where Mr. and Mrs. Karmarkar have begun their work, is about thirty-four miles from Bombay and is in the midst of a cluster of villages, having in all a population of about 70,000. The town is situated on a creek, and through it much traffic is carried on to Bombay and other seaports. It has opened a public library and six or seven vernacular schools, having about 600 boys and 100 girls under instruction, but for the past few years no evangelist has preached the gospel there. In this growing center Mr. Karmarkar and his wife have settled. Preaching services are frequently held, a reading-room has been opened for the use of the public with the purpose of attracting educated Indians. Another branch of the work is the medical dispensary for women and children under the charge of Dr. Karmarkar. She will need no better introduction to the women of this district.

**Missionary Ship Missing.** The Morning Star has again safely completed a year's successful voyage. She reports good health throughout the Micronesian Mission and brings with her several missionaries bound for the home land. The sad tidings have come that the schooner Robert W. Logan is missing, and it is feared she is lost. This vessel has not been heard from since last summer, when she sailed for Ruk from Yokohama, whither she had gone for repairs. There is now little hope that she will be heard from, as it is supposed that she must have been wrecked in one of the fierce typhoons. There were no missionaries on board. This loss will be a heavy blow to the work in the Western Carolines, and the vessel, if not heard from, must be replaced as soon as possible.

**The Gazaland Mission.** Our new mission at Mt. Selinda in Gazaland is prosperous and the missionaries are in good health and spirits. Their message is gladly received and the native helpers go to the surrounding kraals every Sunday to hold services. Mr. Bunker writes: "New kraals are being reached as fast as possible. Dr. Thompson and I plan to go to the Umsilizi Valley next week with three native helpers, and will try to bring the gospel to some of the many people there. We have a Bible class five days each week for our native preachers and helpers."

The Missionary Herald contains a pathetic article showing the consternation and despair of our missionaries in regard to the reductions which must be made in the foreign work. The blow falls chiefly upon the educational and evangelistic departments. In making their estimates several missions cut them

down from twenty to thirty per cent. below the reasonable amount needed, and yet it has been necessary to cut these reduced estimates from ten to twenty-five per cent. more. The letters from the various workers, telling of their sorrow in dismissing faithful native teachers and evangelists, are exceedingly touching, while many new towns and villages are crying out for preachers and schools. A Turkish missionary writes: "We believe it is the desire of our supporters that we should be able to carry out the very nature of the gospel which is to spread, instead of being obliged to spend all our energies in keeping it from being snuffed out in the places where it has been established." Another writes: "I do not think our home people have any conception of how terribly crushing it is to a mission to be told that it must for a year retrench to the extent of twenty-three per cent. It is just enough reduction to make it impossible to carry on the work on the old lines and equally impossible to preserve hopefulness and cheer in the work anyway." Another worker, writing of the situation, says: "I believe that it need not be if there were the same consecration in the churches that the churches ask of their missionaries."

**Generous bequests** have been received by two of our societies from the estate of Mr. J. Henry Stickney of Baltimore, Md. A number of the legacies have been contested, but the contestants did not make objections to the legacies of \$20,000 bequeathed to the C. S. S. and P. S. and \$15,000 to the American Congregational Association. Of the latter sum, \$10,000 goes toward the debt on the Congregational House and \$5,000 to the Congregational Library. Both these bequests are very timely, and will do a great deal of good. A few more such gifts to reduce the debt on the Congregational House would enable the directors to replace it with a greatly needed structure, which would bring in a much larger income. The C. S. S. and P. S. divides its legacies into three parts, distributing them over three years the better to equalize the use of its funds.

### THE WORLD AROUND.

**British Army Temperance Association.** The famous British officer, Lord Roberts, formed this association in India in 1888 with a nucleus of 10,000 members. Two years later there were 14,000 total abstainers and some 300 temperance men on the rolls, and in April, 1893, when he left India, there were upwards of 20,000 total abstainers and nearly 3,000 temperance men, or one-third of the British army in that vast dependency. The general believes that for some men the only safeguard is a pledge of total abstinence, while others would amend their lives if they could be withdrawn from bad influences and received into the society of sober, respectable men. He urges all good soldiers to join the association and to do their utmost to put a stop to drunkenness, and so relieve the army service from a reproach which goes far to tarnish the luster of its brilliant reputation. Lord Roberts once said to Mr. W. J. Caine, M. P., "Give me a teetotal army and I will take it anywhere."

**Bishop Thoburn** of India, who is very soon to come to America to present the needs of his Indian work, writes to the *Western Christian Advocate* that it is a great mistake to suppose that his visit will be a desperate expedition to capture funds. He says: "We certainly need money and need it urgently, but I am persuaded that the greatest necessity at the present hour is to make the church at home better acquainted with the missionary situation, not only in India but elsewhere. I wish that the expression, 'Our India mission,' could be dropped at once and forever. A vast work has taken shape in Southern Asia which can no longer be regarded as a single mission in a foreign country. I use no exaggerated language when I say that in the whole history of missionary enterprise such a task has never before been given to any church or body of Christians."

## Literature

## BOOK REVIEWS.

MARCELLA.

It cannot fail to become the general verdict that in this novel, the author, Mrs. Humphry Ward, has far surpassed her former attempts in the same line. Both Robert Elsmere and David Grieve were exceedingly defective literary constructions, and, in spite of sufficient inherent interest of theme, much general vigor of thought in treatment and many passages of positive brilliancy, they were often intolerably tedious productions. But in Marcella Mrs. Ward has conquered her temptation to stop by the way and philosophize openly and has confined herself to telling her story. It hardly need be added that the work is not the less philosophical and that the philosophy is much more impressive. The novel is a study of some aspects of current social questions, examined especially and naturally from an English point of view.

How to help and elevate the poor and to enlighten and do justice to working people without at the same time doing more harm than good are the problems which have furnished the keynote to the story. Certain British institutions, for example, the game laws, are illustrated in their practical operation and the need of reform is indicated without overlooking the difficulties in the way. A spirit of the utmost fairness to all sides prevails throughout the book. Whoever expects radical, partisan, sensational utterances will be disappointed. The author's moderation and discrimination, her sense of the folly and hopelessness of demagogism and her confidence in the possibility of reform through patient study and conscientious effort on the part of both rich and poor to find reasonable and permanent solutions of existing difficulties are as inspiring as they are well founded.

We prefer not to risk lessening any reader's enjoyment of the novel by outlining it. The love story which forms its backbone is wrought out with rare skill. The characters are drawn strongly and consistently and one or two are unusual. The contrasts of types are striking. The situations always are interesting and sometimes dramatic. The descriptive passages are vivid and the story is well proportioned and cumulative in force to the end. The moral purpose is always obvious but never obtruded. In a word Marcella is a remarkable story, one which will be conceded rank from the outset with the few great novels of this generation.

Probably many readers will be surprised agreeably, as we have been, with its evident, although unostentatious, Christian tendency. It not merely exalts throughout as the ideal human life that of those who faithfully strive to serve God and men in the spirit of self-sacrifice and love but it also occasionally points directly to Jesus Christ with reverent affection as the only hope of the human race in a manner unexampled in either of the author's earlier novels, so far as we can recall. In saying this we do not mean to commit Mrs. Ward to what are known as evangelical views of Christ's person and work for we do not know that she means to be understood as holding them. But she seems to have felt a much deeper sympathy with them while writing than formerly, and perhaps to have been led by her studies of society, which have provided the material for this book, to interpret

Christ more as evangelical Christians interpret Him and to draw somewhat nearer to Him, and therefore to all who love Him, of whatever name. [Macmillan & Co. \$2.00.]

## THE MODERN RÉGIME.

The late M. Taine was busily engaged, when he died, in writing a large and comprehensive work on The Origins of Contemporary France. In succession to The Ancient Régime he had completed one volume of the present work and now the second and concluding volume is out. His object in these two was to study the organization of France as planned and carried out by Napoleon, but his death caused his purpose to remain only partially fulfilled and the large view of France as a whole and as a factor in the civilization of these modern times which he is known to have meant to outline now can be only imagined. The former of the two volumes of the present work deals with the Commune and the Department and with local Societies. It was M. Taine's purpose in this volume to study moral and intellectual bodies, but only so much of it as relates to the Church and to Public Instruction was completed.

The reader who is familiar with his earlier works will find this of a quite different character. There is little or nothing of that fascinating manner and often positive brilliancy of both conception and expression which characterize his writings on literature and art and his various notes of travel. This volume is a keen, penetrating, careful, lawyer-like analysis and summary of the institutions named as they were shaped by Napoleon, intended to explain them in themselves and their relations with fullness and accuracy and to do little else than this. It therefore mainly is a book of facts, a volume for reference, a storehouse and guide for the student of French institutions, rather than an ordinary and flowing narrative. But it could not have come from M. Taine's pen and bear no trace of its authorship. It is no mere table or catalogue, but contains in many a passage his suggestive interpretations or characterizations.

Of course it stops abruptly and disappointingly yet it is reasonably self-complete. The preface of the translator, John Durand, throws some light upon what M. Taine would have gone on to do, had he lived, but wisely leaves each reader to infer for himself what vital suggestions would have grown naturally out of the study and explanation of facts as here indicated. As a full and fair expression of what Taine thought that Napoleon did or meant to do in respect to religion and education in France, the book is of more than passing importance. Probably France has produced few sons better qualified to master and interpret the significance of the great emperor's career in such matters. [Henry Holt & Co. \$2.50.]

## STORIES.

Mr. Marion Crawford's latest, *Katharine Lauderdale* [Macmillan & Co. \$2.00], is in two volumes and appears to be the first of a series dealing with American and New York City life somewhat similar to his *Saracinesca* and its companion volumes. The interest of the story lies less than usually in what the actors do and more in what they are. Of course, what they are is revealed largely by what they do, yet there is no elaborate plot, in spite of the involved tangle in which the hero at one time finds himself. The story is pre-eminently a study of pronounced and strongly individualized

types of character and it is conducted with the author's customary conceptive and descriptive skill. You are aware, as you read, of some loose ends which have been left to be gathered up in the future volumes of the series, yet the work is sufficiently self-complete. We refrain from any hints as to the motive and particulars of the book and content ourselves with the assurance that it exhibits the author at his best. It is exceedingly interesting.

Mr. Stanley J. Weyman has taken place easily in the front ranks of novelists. His new book, *Under the Red Robe* [Longmans, Green & Co. \$1.25], is another historical romance and has to do with the time of the sway of Cardinal Richelieu. It is intensely dramatic and exciting yet is written with firmly controlled power and it presents a striking picture of the plottings and counterplottings and the political and social vicissitudes of the time. Of course a love story also is an important feature of the book. The reader may be sure of receiving lasting and valuable historical impressions while he also is interested profoundly from cover to cover.—Mr. G. I. Putnam's army novel, *On the Offensive* [Charles Scribner's Sons, \$1.25] hardly deserves its title for offensive operations occupy but a small portion of it. It is primarily a portrayal of routine life at a frontier post and it emphasizes the ordinary narrowness and monotony of the career of an American army officer. It is written fairly well and has considerable interest, and it is likely to be discussed vigorously in army circles. It is hardly a love story at all but is a description of what army officers have to do from day to day and why they may do nothing else in particular.

In *Joanna Traill, Spinster* [Charles L. Webster & Co. \$1.25], the author, who is Annie E. Holdsworth, has portrayed forcibly and touchingly the emancipation into wholesome independence of a woman who has long submitted to be suppressed by her family and also the success of her unpromising and puzzling endeavor to save a young girl from an evil life. One of the most difficult of moral problems is discussed wisely and the story increases its hold over the reader to the end and leaves strong and useful impressions.—The latest comer in the William Black series is *Stand Fast, Craig Royston!* [Harper & Bros. 80 cents]. It is the familiar story in the also familiar and attractive new form.

## MISCELLANEOUS.

Rev. Dr. Augustus Jessopp, like Dr. A. K. H. Boyd, has the ear of the reading public for anything that he likes to say for his writings always are shrewd, genial and practically suggestive. *Random Roaming* [G. P. Putnam's Sons. \$1.75], his book just out, contains seven of his characteristic sketches, of which five are popularly written antiquarian studies of much interest and value, and the two others are timely suggestions for the improvement of the condition of the English clergy by the establishment of a system of pensions and of that of the laboring classes in connection with the subject of almshouses. Thoroughly English in themes and applications, these papers nevertheless are such as many readers who are not English must appreciate and enjoy.—Both sense and wit abound in *Overhead in Arcady* [Charles Scribner's Sons. \$1.25] in which Mr. Robert Bridges has reproduced from *Life* the sketches relating to Howells, James, Aldrich, Stockton, Crawford, Kipling, Barrie, etc., a dozen in



all, in which is carried out skillfully and amusingly the conception of a discussion of each author by several of his own characters. The volume also is enlivened by the original illustrations, very apt and droll, which helped to render the sketches so entertaining in *Life*.

President D. C. Gilman of Johns Hopkins University has edited *The Organization of Charities* [Johns Hopkins Press. \$1.50]. It is a report of the sixth section of the International Congress of Charities, Corrections and Philanthropy held at Chicago last June. It contains an account of the proceedings together with the papers prepared by many eminent persons including foreign as well as native experts upon the subject. It is a record rather than a treatise. It proposes no theory in particular but gathers from many lands the conclusions of experienced workers. Dr. Gilman has furnished a short review of the different papers as a preface to the volume.—We have received one of the souvenir copies of the *World's Columbian Exposition Memorial for International Arbitration*. It contains an appeal to all the governments of the world for the settlement of international difficulties by arbitration instead of fighting, signed by representatives of many nations, and it also includes various resolutions of approval with their signatures and an appendix giving something of the history and statistics of arbitration. It is very handsomely gotten up and will be of interest for many years.

Mr. W. H. P. Phylle's *Seven Thousand Words Often Mispronounced* [G. P. Putnam's Sons. \$1.00] has been enlarged so that it now includes eighty-six hundred words. Some of them seem superfluous, either being quite familiar or being unlikely to be used. For instance, "gosling," "governor," "linsey woolsey," "Protestant," "since," "survey," and "word" represent the first class and "dyspnea," "perissad," "welwitschia," "xerophagy" and "xyster" the second. Those who are familiar with English do not need the former class of words and those who are learning it ought not to be bothered with such unusual words as those in the latter class. It is not evident upon what principle Mr. Phylle has worked. Nevertheless, his little book contains so much which is excellent and helpful that we regard it as worth its cost.—Prof. D. P. Todd, of Amherst College, is editing the *Columbian Knowledge Series*, of which one volume, *Total Eclipses of the Sun* [Roberts Bros. \$1.00], by Mabel L. Todd, is published. It is at once scientific, practical and historical and it deals with present conditions and even with forecasts. It contains many illustrations, as well as lists of eclipses, etc., and, in a word, treats popularly and pleasantly of an important department of science.

Several years ago an admirer of Mr. Herbert Spencer, Julia R. Gingell, made for herself a manuscript calendar of the kind so common containing selections from her favorite's productions. These finally were enlarged and now are out in a book called *Aphorisms from the Writings of Herbert Spencer* [D. Appleton & Co. \$1.00]. They are taken from the latest editions of their respective works and they relate to Education, Evolution, Sociology, Politics, Happiness, etc. They are short, terse and suggestive.—The *Quarterly Journal of Economics* [George H. Ellis] opens with a paper by J. B. Clark, A Universal Law of Economic Variation, which is followed by

the principal contribution to the number, on The English Railway Rate Question, by James Mavor, an elaborate study. President E. B. Andrews, of Brown University, explains the purpose and position of The Bimetallist Committee of Boston and New England. Prof. E. G. Bourne uses the parallel column method of showing, which is easily done, that Alexander Hamilton quoted freely from Adam Smith. W. J. Ashley also offers a scholarly paper on The Anglo-Saxon "Township."—*Littell's Living Age* for January-March, 1894, is out in handsome shape. It costs \$2.75. This ever interesting publication has now completed its fiftieth year and begins its sixth series.

Rev. Henry Tuckley's series of sketches of people and conditions in France make an entertaining and instructive little book called *In Sunny France* [Cranston & Curtis. 90 cents]. He has the good sense not to detail his experiences of travel to any great extent, like the ordinary writer of books about foreign lands, but devotes himself chiefly to matters which are less likely to be familiar to the average reader. He gives some space to the peculiarities of the French government, and among his other topics are The Poor of Paris, Some Parisian Novelties, The French Press, The French Peasantry, Marriage Customs, etc. He is well informed and writes agreeably and his book is more than commonly enjoyable.

#### NOTES.

—Mr. Gladstone's writings include a number of Latin translations of English poetry. Among them, in the rhymed Latin of the mediæval hymnologists, is one of Toplady's familiar hymn, *Rock of Ages*.

—Rev. S. R. Crockett, the Scotch minister and author whose book, *The Stickit Minister*, has made him known so widely, has received from Robert Louis Stevenson a poem in four stanzas as a contribution to the new large illustrated edition of Mr. Crockett's story which is being made ready.

—The earliest American novel is stated to have been *The Power of Sympathy*, by Sarah Wentworth Morton, apparently of Dorchester, Mass., which was published in 1789 by Isaiah Thomas of Boston. Novels then were not regarded favorably and it was suppressed by the hostility of public opinion.

—In mentioning recently the Greek newspaper, the *Atlantis*, just started in New York, we implied that the *Haik* also is a Greek journal. That is the natural inference from the statement which was the basis of our paragraph. But we now learn that the *Haik* is printed in Armenian and is the only such journal in this country.

—The unpleasant news of the financial embarrassment of Messrs. Charles L. Webster & Co., the well-known publishing house of which Mr. S. M. Clemens, "Mark Twain," is a member, has been followed by the reassuring statement that its liabilities are comparatively small and that it will undoubtedly continue its business without serious interruption.

—The English Authors' Society has received a legal opinion that "any number of persons may publish in any kingdom independent translations of any book first published in England or in Russia without the leave of the author or other owner of the copyright of the original, because the law does not recognize the existence in England of any authorized translation of a book which was first published here or in Russia."

—When Dr. Kane, the Arctic explorer, died the late George W. Childs had ready for the public the volume on Arctic exploration which Dr. Kane had written. Mr. Childs immediately took steps to interest public men in an endeavor to honor the explorer's memory

by a series of memorial services so that the transfer of the remains from New Orleans to Philadelphia was practically a prolonged ceremony and awakened great popular interest and caused an immense demand for the book.

—Fifty-one volumes of Napoleon's library at St. Helena are about to be offered for sale in London by the Messrs. Sotheby. His brother Jerome received them after his death and gave them to Baron Stölting, who left them to his wife, who gave them to her adopted daughter who now wishes to dispose of them. Among them are Velly, Villaret and Garnier's History of France in thirty volumes, the Life of the Duc de Villars, an eight-volume edition of the Memoirs of the Duc de Sully, the History of the Vicomte de Turenne, and an odd volume of Gil Blas.

—There are about 650,000 volumes in the Congressional Library at Washington, not including pamphlets, musical publications and some others. Only \$11,000 a year is granted it for the purchase of books, a ridiculously small sum. About \$150 a day are received in copyright fees and turned over to the Treasury Department. Many will be surprised to learn that although a copyright covers the contents of a book it does not include the title. Thus far the Canadians have declined reciprocity in copyright with the United States. But the passage of the international copyright law has increased the copyright business of the Congressional Library at least two-fold.

#### BOOKS OF THE WEEK.

D. C. Heath & Co. Boston.  
AN ELEMENTARY ARITHMETIC. By J. H. Walsh. pp. 212. 40 cents.  
INTERMEDIATE ARITHMETIC. By J. H. Walsh. pp. 458. 40 cents.  
HIGHER ARITHMETIC. By J. H. Walsh. pp. 803. 75 cents.

Houghton, Mifflin & Co. Boston.  
THE WHITE CROWN AND OTHER STORIES. By Herbert D. Ward. pp. 336. \$1.25.

Ginn & Co. Boston.  
SELECTIONS FROM THE WORKS OF THOMAS GRAY. Edited by W. L. Phelps. pp. 179. \$1.00.

Leach, Shewell & Sanborn. Boston.  
ELEMENTARY COMPOSITION AND RHETORIC. By W. E. Mead, Ph. D. pp. 286. 90 cents.

Arena Publishing Co. Boston.  
FORBES OF HARVARD. By Elbert Hubbard. pp. 328. \$1.25.

A. M. Thayer & Co. Boston.  
ETHICS OF SUCCESS. By W. M. Thayer. pp. 236. 80 cents.

Macmillan & Co. New York.  
MARCELLA. By Mrs. Humphry Ward. Two vols. pp. 447 and 498. \$2.00.  
THE FLOWER OF FORGIVENESS. By Flora A. Steel. pp. 355. \$1.00.

Century Co. New York.  
ABRAHAM LINCOLN: COMPLETE WORKS. Edited by J. G. Nicolay and John Hay. Two vols. pp. 695 and 770. \$10.00.

Thomas Whittaker. New York.  
THE CHILDREN'S PEW. By Rev. J. R. Howatt. pp. 265. \$1.50.  
ADDRESSES BY DEAN HOLE. pp. 327. \$1.50.

D. Appleton & Co. New York.  
A JOURNEY IN OTHER WORLDS. By J. J. Astor. pp. 476.

G. P. Putnam's Sons. New York.  
A MODERN WIZARD. By Rodrigues Ottolengui. pp. 434. \$1.00.

J. Selwin Tait & Sons. New York.  
ATHLETICS FOR PHYSICAL CULTURE. By T. C. Knauff. pp. 422. \$2.00.

J. B. Lippincott Co. Philadelphia.  
THE QUEEN OF LOVE. By S. Baring-Gould. pp. 319. \$1.00.

THE MYSTERY OF THE PATRICIAN CLUB. By A. D. Vandam. pp. 343. \$1.00.

William Entriiken Bailly. Philadelphia.  
DRAMATIC POEMS. By W. E. Bailly. pp. 117.

#### PAPER COVERS.

Charles Scribner's Sons. New York.  
OUR CHRISTIAN PASSOVER. By Rev. C. A. Salmond. pp. 94. 25 cents.

D. Appleton & Co. New York.  
THE RUBICON. By E. F. Benson. pp. 311. 50 cents.

Hubbard Publishing Co. Philadelphia.  
PICTUREQUE HAWAII. By Hon. J. L. Stevens and Prof. W. B. Oleson. Part V. pp. 15. 25 cents.

Robinson Printing House. Savannah.  
NEGRO EDUCATION IN GEORGIA. By R. H. Wright. pp. 58.

Howard Publishing Co. Detroit.  
SIR FRANCIS BACON'S CIPHER STORY. By O. W. Owen, M. D. Vol. II.

#### MAGAZINES.

February-March. PUTNAM'S HISTORICAL.  
April. QUARTERLY JOURNAL OF ECONOMICS.—ALTRUISTIC REVIEW.—CHARITIES REVIEW.—NEW CHRISTIAN QUARTERLY.—HARTFORD SEMINARY RECORD.

May. CASSELL'S.—LIPPINCOTT'S.—CHACTAUQUAN.—POPULAR SCIENCE.—HARPER'S.—ST. NICHOLAS.

## News from the Churches

### PASSING COMMENT.

That a union church composed of seven different denominations should finally vote unanimously to become Congregational is another proof that Congregationalism is the solvent of all the sects.

The Lutheran pastor who adopted a broader creed for himself must have been doubly convinced on finding that he was followed by a large part of the most active members of his church.

The spirit of unification in our denomination is well illustrated in a Western city, where all the Congregational churches have united in calling two ministers to aid in their common work.

It is not often that the home church reaps such direct results from its investment in foreign missions as that one which is about to receive five foreigners by letter from its mission church in Turkey.

The remarkable success resulting from the long-continued work of one pastor in a community where the indications gave no encouragement at the beginning should be an inspiration to pastors who are working in the face of discouragements.

The plan of a pastor who had a supper provided for and spent a social evening with eighty Christians in his congregation who were not members of his church might be carried out profitably by any pastor who regularly preaches to so large a number of those not in covenant with one another and the church.

friends insisted upon withdrawing and upon calling him to the pastorate of the new church. The church has leased for a year a large business block and uses the ten attractive rooms on the second floor for Sunday school purposes and society meetings. Two storerooms on the first floor afford an audience-room seating about 400. They will be used after June 1, when the present leases expire. Meantime the church worships in a frame structure, built in thirty-six hours and provided with 300 chairs. The building is crowded every Sunday.

In recognizing the church the council made special mention of the devoted Christian spirit of its members and pastor. There was no manifestation of any unkind spirit toward the church from which they had withdrawn, but a desire to retain a pastor whom they loved and honored and to have a form of church government which should allow the members more independence in conducting the church affairs. Mr. George has lived in Cleveland for some seven years and has the respect and esteem of his brethren of all denominations.

The present location of the church is about half a mile from Euclid Avenue Church and less than a mile from Madison Avenue and Hough Avenue Churches, but it is in one of the most rapidly growing sections of the city and will have a large field. The council advised that in selecting a permanent location the City Missionary Society should be consulted.

Another independent church has been organized in the northeastern part of Cleveland by several seceding members of Madison Avenue Presbyterian Church. They have adopted a Congregational form of government, elected officers and organized a Senior and Junior Endeavor Society. It has taken the name of Olivet Congregational Church and is holding services in a business block. A council, to advise as to their recognition and reception to fellowship, is called for May 1. The movement has received considerable attention from the newspapers, as the withdrawing members claim that their action was due to the refusal of the pastor and session to allow the free discussion of temperance questions.

### NEW ENGLAND. Boston and Vicinity.

A very tender and inspiring memorial meeting for Rev. Dr. James H. Means was held at the Second Church, Dorchester, Tuesday evening, April 4. Rev. Dr. Arthur Little presided, and addresses were made by Rev. Drs. A. C. Thompson, J. G. Vose and E. N. Packard, a former pastor. Not to disparage the other addresses, the strength and beauty of the words uttered by Dr. Thompson proved that with advancing years he has lost none of his old-time power as a speaker.

Rev. Dr. and Mrs. H. M. Scudder of Winchester celebrated their golden wedding April 18. In remembrance of his faithful service among them the people of Central Church, Brooklyn, sent salutations to Dr. and Mrs. Scudder, accompanied by a gift of \$700 in gold.

The church in Linden, Rev. R. H. Kennedy, pastor, has recently united with the Methodist church in revival services conducted by Evangelist Anderson. Over thirty of those who signed cards showed a preference for the Congregational church, and a number of them will be received at the May communion.

A new stained glass window has been placed in the chancel of the Shepard Memorial Church, Cambridge, Rev. Alexander McKenzie, D. D., pastor. The subject represents Christ holding a little child. The other windows in the chancel are to be filled with stained glass, and the two large windows in the northern transept are also to be replaced, at a cost of \$5,000, as a memorial to Professor Horsford. It is proposed to enlarge the seating capacity of the church as it is becoming too small for the congregation.

### Massachusetts.

The Belleville Church, Newburyport, feels keenly the loss of its senior deacon, Captain Joshua Hale, who has just died at the age of eighty-one. Although he has been an invalid for forty years and has not attended church for nearly ten years, he was well known and loved in the community. Five



NORTH MIDDLEBORO CONGREGATIONAL CHURCH.

A little more than a year has elapsed from the burning of the North Middleboro church building to the dedication, April 19, of the new edifice—the fourth occupied by the society since its organization. The new structure stands on the site of the former building, a central position of prominence and convenience. It is sixty-five by eighty-four feet and built of wood, of modern architecture and advantageous arrangement. The audience-room is fifty by forty-two feet in size exclusive of the pulpit recess, and will seat 300 people. It will be well lighted by electricity and has good means of ventilation. On the right of the pulpit is the pastor's room, and on the left the organ and choir stand. The Sunday school room may be opened into the audience-room and has an entrance from the vestibule. The ladies' parlor, connecting with this room and the vestibule, is tastefully arranged and made especially attractive by a corner fireplace and mantel. The kitchen, also on the main floor, is arranged with all the necessary fittings. In the square tower up one flight is a room used by the Junior Christian Endeavor and a reading-room, to be open evenings. Above are the clock and bell, gifts of Mr. Enoch Pratt of Baltimore, Md. The building, designed by J. W. Beal of Boston, cost \$15,000, all of which is practically provided for.

The dedication sermon was preached by Rev. Nehemiah Boynton, the prayer was

offered by Rev. F. A. Warfield, D. D., and a historical address was given by Rev. S. H. Emery, formerly pastor of the church, who announced the fact that this service occurred on the 150th anniversary of the formation of the parish.

### TWO MORE CHURCHES IN CLEVELAND.

Trinity Church was cordially welcomed to fellowship, April 23, by a council in which every Congregational church in Cleveland and its suburbs was represented. One hundred and thirty-nine of the 160 members of the new church came by letter from the Bolton Avenue Branch of the First Presbyterian Church. Five were received on confession and sixteen from various other churches. The council also installed their pastor, Rev. R. A. George, who had the previous week been received as a member of Cleveland Conference by letter from Cleveland Presbytery. The new church starts with more than \$3,000 pledged for the current expenses of the first year. It has a woman's society of seventy-three members, a C. E. Society of fifty and a Junior Endeavor Society of fifty-six. The withdrawal from Bolton Chapel was due to the fact that the session of the First Presbyterian Church removed Mr. George from the pastorate of the chapel, and, though Mr. George himself opposed the division, his



Armenians from the foreign department of the Sunday school are soon to join the church. Two of these bring letters from one of the mission churches near Harpoot. A supper was recently provided for about eighty persons not members of the church and an enjoyable evening was spent with the pastors. A Sunday evening service, devoted to the life of General Armstrong, was an inspiration to the audience. The programs, bearing a cut of the general, were printed at Hampton Institute.

The North Chelmsford church, whose building was burned last year, dedicated its new edifice April 26. The building is of wood, with an audience-room thirty-seven by fifty-seven feet, seating 300 persons. The vestry, on the same floor, is separated from the audience-room by movable partitions. There are also a pastor's room, a ladies' parlor and kitchen. The architects are Merrill and Cutler of Lowell, and the cost is \$10,000, which is nearly all paid. Six memorial windows have been presented in memory of former adherents. At the dedicatory services addresses were made upon the Church, and a sermon was preached by Rev. Smith Baker, D. D.

Andover Conference met, April 24, at Lowell. The sermon was preached by Rev. C. H. Oliphant. The topic, The Church and the World, awakened a spirited interchange of thought. In the evening Mr. Georg Frese spoke upon Church Music and Mr. Samuel B. Capen gave an earnest address upon Christian Citizenship.

The Hampshire East Conference met in North Hadley, April 24. The addresses were on Multiplication of Organization Within the Church, The A. B. C. F. M., and Loyalty of People to the Church. The sermon was preached by Rev. C. L. Woodworth.

At the Hampden Conference, April 25, in the Second Church, Palmer, the sermon, by Rev. Dr. E. A. Reed, was on the Preacher's Difficulties. A discussion of wastes followed. The addresses were by Rev. Messrs. J. L. Barton and G. W. Winch, and there was a stereopticon lecture by Rev. G. W. Moore.

At the Connecticut Valley Congregational Club in Holyoke, April 24, the subject was How Shall the Moral Culture of Our Schools and Colleges Be Made More Effective? Among the speakers were President G. S. Hall and Messrs. J. C. Greenough, T. M. Balliet and William Gallagher.

#### Maine.

Col. C. C. Thornton has given a lot of land for a church building to the South Portland Branch of the North Church, Cape Elizabeth.

An unusual element in the make-up of the council which installed Rev. G. Y. Washburn at Waterville last week was the presence of delegates from the Methodist church in the town. The Baptist church was also invited and sent its pastor and Professor Pepper as its representatives, to signify its interest in the occasion but not to be members of the council, as that, in its judgment, would be inconsistent with the different organic relations of the two churches. Mr. Washburn's statement that he accepted the theology of Professor Park occasioned considerable questioning on the part of members of the council who sympathized with progressive orthodoxy. During the exercises of the day the valuable home missionary work that the new pastor has been recently doing in Michigan was recognized.

#### Vermont.

The Peacham church held a preliminary centennial anniversary, April 14. The addresses were on The Pastors of the Church, The Organization of the Sunday School in 1817, The Missionary Work, and The Anti-slavery Record of the Church. The first official act of the town was to provide for the preaching of the gospel, and the first pastor, Rev. Leonard Worcester, was installed in 1799.

The Rutland Association, April 24, approbated to preach J. H. Grant, a graduate of Amherst and a student of theology in Chicago University.

In the church at Rutland the Fortnightly, a literary society of 150 members, held its closing meeting for the season April 21. The past year a course on modern English literature has been followed.

The church at Sherburne, which has been without ministerial aid the past year, except from students, has maintained two regular services each Sunday, some member reading a sermon.

#### Connecticut.

The Third Church of Torrington has voted to adopt the free seat plan for the coming year. The necessary amount of money was subscribed before the vote was taken.

The Windham Conference was held in the church in Canterbury, April 24. Rev. F. H. Means preached the sermon. Topics of addresses were the C. S. S. and P. S., Improvement in Sunday School Work,

How to Make Our Conference More Helpful to the Churches.

The First Church in Woodbury is about to build a chapel, Mrs. Charlotte L. Lewis having given \$2,000 for that object.

#### MIDDLE STATES.

##### New York.

The East Avenue Church of Lockport observed its fourth anniversary April 18. Of the present membership, 163, all but thirty-four responded to the roll-call personally or through friends. The new church has tripled its original membership and raised for all purposes about \$20,000.

At the Brooklyn Congregational Club, April 23, addresses were made by President Austin Scott of Rutgers College and Messrs. J. H. Washburn and E. R. Kennedy upon The Value of a College Education in Mercantile Life.

The Western New York Association met with Pilgrim Church, Buffalo, April 24, 25. The sermon was by Rev. C. H. Riggs, D. D.; the essays were on The Minister's Vacation, The Importance of Doctrine, Doctrinal Teaching of the Parables, The Evolution of Christian Endeavor; the addresses, Forward Movement in the Church. The appointment of an association missionary was voted on certain conditions.

##### New Jersey.

The church in Upper Montclair recently gave a farewell reception to Rev. and Mrs. W. O. Weeden. The women of the society presented Mrs. Weeden with a diamond pin. Speeches were made by Dr. A. H. Bradford and Mr. F. W. Dorman, the latter presenting \$150 in behalf of the church, in appreciation of the faithful services of the retiring pastor and his wife.

The church lately organized at Nutley has procured a new organ and arranged for a chorus choir.

#### THE SOUTH.

##### Florida.

Rev. E. P. Herrick and his helper, Genova Hernandez, have started a new Spanish mission in West Tampa, a growing suburb of Tampa. It is expected that an increase of the number of factories in the town will add 3,000 to the Spanish-speaking population.

#### THE INTERIOR.

##### Ohio.

At the meeting of the Central Ohio Congregational Club in the First Church, Columbus, Monday, April 16, Rev. R. S. Lindsay reviewed Dr. Strong's latest book, The New Era.

The City Missionary Society of Cincinnati took advantage of Dr. J. G. Fraser's presence in the city to celebrate its first anniversary on April 16. The addresses were by Rev. W. F. McMillen on How the Congregationalists of Chicago Have Grown, by Rev. Sydney Strong on The Influence of Congregationalism on American Life, by Rev. Norman Plass on The Record of Twenty Year-books, and by Secretary Fraser.

An interesting movement has begun in Newport, Ky. The pastor and 100 members of a large Lutheran church have changed their belief in the interests of more freedom of thought but greater strictness in conduct. This company find that they are "really a Congregational church," and that the principles so well stated in the *Congregationalist Handbook*, which they are now studying, exactly express what they are hungering for.

The Medina Conference was held in the Second Church, Oberlin, April 25. Rev. C. A. Ruddock preached the sermon. The subjects of papers and addresses were: The Essentials in Messianic Prophecy, Christianity and Socialism, What Reforms, if Any, Are Needed in the Christian Church? and Missionary Work. These young men from Oberlin Seminary were approbated to preach: J. F. Moore, F. D. Bentley, J. Belanger, J. M. Thomas, J. A. Davidson, A. L. Squire, W. D. Ferguson, J. L. Fisher, H. W. Jones, F. Mitchell, H. Brotherton, E. H. Roper. A resolution in memory of the late Prof. J. M. Ellis was adopted.

Central Ohio Conference met with Plymouth Church, Columbus, April 17, 18. There were addresses on Personal Work for Men, and Music in Public Worship, and papers on The Bible in the Pulpit of Today, The Church and Public Morals, Has the Church Fulfilled Her Duty? and Congregationalism and Civil Liberty. Rev. W. F. McMillen of the C. S. S. and P. S. was the only missionary secretary present.

Grand River Conference met with the Ashtabula Harbor church, April 24, 25. Topics discussed were: Pastorless Churches and Churchless Pastors, How Brought Together? The New Form of Church Covenant Suggested by the Committee of the National Council, and The Sunday School Teacher's Qualifications for Efficient Work.

Puritan Conference met at Hudson, April 24, 25. Topics for the meeting were, Christ, Our Teacher, Saviour and Brother. In answer to a roll-call of ministers, each told of his work in the study. Topics were, Work Among the Young, Mission Bands, The Prayer Meeting, The Preparatory Service, and Elements of an Efficient Church.

##### Illinois.

Rev. G. W. James closed a successful pastorate with Oakley Church, Chicago, April 8. Eighty-three persons have united with the church, nearly all on confession, a flourishing Christian Endeavor Society has been organized and \$1,100 were raised last year for church repairs. The spiritual condition of the church was never stronger.

The Rock River Association met in the Port Byron church, Rev. R. W. Newlands, pastor, April 17, 18. The exercises were intended primarily to help the large number of converts who recently united with the church. The subjects of the addresses were Church Music, Methods of Work, After the Revival What? Some Advantages of Congregationalism, The Claims and Work of Port Byron Academy, Evangelistic Pastors, and Missionary Work. Rev. O. O. Smith preached the sermon. One of the features of the meeting was the "ministerial quartet."

Rev. F. V. Moslander, pastor of the churches in Vienna and Belknap, has recently been assisted by Rev. R. W. Purdue in a series of successful meetings. Several new members add much strength to the new church in Vienna.

Rev. Alberto Billour, a graduate of the Waldensian Evangelical Training School, Rome, Italy, has recently taken charge of the mission work among the Italians and French in Spring Valley and vicinity. He comes highly recommended by the president of the school, who recently visited many parts of this country in the interests of the Italian work, especially that connected with the Waldensians. Mr. Billour is commissioned by the Illinois H. M. S. Being able to preach in Italian, French and English, he will reach a large number of people and exert a wide influence for good. The Christian Endeavor Societies of this State are making provision for him.

Evangelist C. F. Van Auken is conducting meetings at Marine, a little church which needed help, having had no Sunday school for months. He has organized a Sunday school and C. E. Society, encouraged the church and interested many others. From here he will go to Peoria.

Rev. J. D. McCord is now aiding Rev. A. E. Arnold, pastor of the church in Avon, in a series of meetings. At his last meeting in Roscoe, Rev. S. W. Eaton, pastor, sixty-five persons, including children, signified their intention to begin a Christian life.

The Springfield Association met at Greenville, April 24-26. Among the subjects of papers and addresses were: Whittier's Poetry, How to Reach the Unchurched, Sunday Schools, and Missionary Work.

Special meetings at Jacksonville, conducted by Rev. D. N. Chapman, have aroused unusual interest. The Opera House is filled every night.

##### Indiana.

The First Church, Michigan City, has put its Sunday evening services in charge of the Young Men's Club. The club meets three-quarters of an hour before the regular services begin. The result has been largely increased congregations and new interest.

In the church at Porter Rev. Richard Smith is conducting special services and the building is crowded. It is the only English-speaking Protestant church in the town, which fact attracts the children of foreign born parents. Mr. Smith also holds regular services at Lake Station and has organized a Sunday school at which eighty-three were recently present. He takes charge of the Bible class of twenty young men and women. There is no other service in the place.

##### Michigan.

Five churches received more than 100 members in 1893: Saginaw, Bay City, Plymouth, Detroit, Clarksville and First, Grand Rapids.

Corrected returns for the State show that it has 346 churches, 290 ministers and 27,954 members. The churches gained last year thirteen in number and lost three; additions to membership are 2,963 on confession, by far the largest number on record, and 1,347 by letter. There is a gain of 1,560 in the Sunday schools, which furnished 1,098 to the church. The benevolent offerings aggregate \$100,000, an increase of over \$20,000. There was a decrease of \$63,000 on home expenses.

Since the coming of Rev. H. A. Putnam to Hudson the congregations have steadily increased. The audience-room has been improved by a new carpet and new cushions and by electric lights.

At Manistee there have been additions at every communion for the last two years, at Reed City additions at every communion but one for the last three years.—The First Church in Muskegon, Rev. Archibald Hadden, pastor, has paid a debt of \$2,500.

Detroit Association met, April 23, 24, with the church in Wyandotte. The topics of addresses were: The Congregational Churches and the Chicago Lambeth Propositions, Vive Kananda and the Student Volunteer Convention, Religion as a Factor in Family Training and Life, The Church Prayer Meeting, Dangers of Our Cities and The Young Men of the Continent. This association and some others of the State allow the Christian Endeavor Societies one delegate, who must be a church member.—Under the lead of Rev. D. P. Breed, the church in Wyandotte, not yet two years old, has nearly quadrupled its membership, while the population of Wyandotte has decreased.

Genesee Association met at St. Johns, April 24, 25. There were papers on Church Entertainments for Revenue, and What Use Can We Make of the Parliament of Religions? Superintendent W. H. Warren gave an address on home missions.

#### THE WEST.

##### Iowa.

The Dubuque Association met at Waterloo, April 23-25. The sermon was preached by Rev. H. W. Tuttle. Secretaries G. F. Herrick, C. A. Towle and T. O. Douglass represented their respective societies and Rev. Messrs. H. W. Tuttle and T. W. Horner spoke for the A. B. C. F. M. and the C. C. B. S. The women also held a missionary meeting. The topics were: The Church and the Kingdom, The Church and the World, The Mission of the Church, Church Control of Colleges, and The Relation of Society to the Poor.

At the Grinnell Association in Stuart, April 24, 25, Rev. Clinton Douglass preached the sermon. The time was largely given to missions. Prof. G. D. Herron, D. D., gave an address on The Christianity Needed Today.

##### Minnesota.

The First Church, Minneapolis, has organized a Bible school among the arabs of the city. The attendance is increasing.—Rev. L. C. Johnson, of the First Scandinavian Church, is meeting with marked success in reaching the poorer foreigners on the East Side Flats.

At the Congregational Club in the Park Avenue Church, Minneapolis, the general topic of discussion was the non-enforcement of the Sunday laws relating to liquor saloons. Mayor W. H. Eustis defended his course against the criticism made upon his administration. President Cyrus Northrop and Rev. G. H. Wells advocated the enforcement of the law, denying the right of the mayor to decide what laws should or should not be enforced.

##### Kansas.

The four churches in Wichita—Plymouth, Olivet, Fairmount and Mayflower—have formed the Wichita Congregational Union. Messrs. J. S. Gould and F. G. Ward of Chicago Seminary have accepted calls to be co-pastors of all of the churches, to begin work June 1. The arrangement of the services is to be left wholly with the pastors. The thorough unification of the work in the city is a prominent aim.

A union church has been maintained in Harrison township for a year and a half, but recently its members voted unanimously and voluntarily to become a congregational church. Supt. L. P. Broad and Rev. W. H. Marble met the church, April 22, and finding its creed, covenant and rules in accord with Congregationalism recommended that these be adopted. The new church has twenty-six members, representing seven different denominations, and will be known as the Macon Congregational Church.

The church at Salina has granted its pastor, Rev. W. B. Mucklow, an unlimited vacation in which to recover his health. It has also raised \$5,400 to pay a debt of \$4,000.

At a recent meeting of the Eastern Association a committee on pastorless churches and churchless pastors proposed that the home missionary committee of the local association keep a record and communicate with the committee of the State association, thus serving as a medium between churches and pastors.

##### Nebraska.

The church at Curtis, Rev. C. W. Preston, pastor, is helping to solve the question of country evangelization. Sunday schools have been organized in the country, special meetings have been held with good results and those converted have united with the home church. Mrs. Preston speaks from time to time, assisting her husband at different places.

The Omaha Congregational Club met in the Hillside church April 24. Rev. A. F. Sherrill, formerly

pastor of the church, spoke of the condition of the South as he had had opportunity to observe affairs while pastor for six years of the church at Atlanta.—The Omaha Church Extension Society held its first anniversary at the First Church. Brief speeches were made by Rev. S. W. Butler, Rev. G. J. Powell and Rev. A. F. Sherrill. A movement was started to raise \$500 for the work of another year.

#### PACIFIC COAST.

##### California.

Rev. W. N. Meserve of San Francisco and assistant are again in the field with their gospel wagon.

During the year just closed forty-two have united with the Santa Rosa church, Rev. B. F. Sargent, pastor. Financially the year has been one of severe struggle as the amount to be raised was larger than usual by \$200, but the treasurer's report was encouraging.

Helpful work was done in the State by Rev. L. D. Rathbone of Redwood City in April. He spent several days with the church at Little Shasta, Rev. Emanuel Hoskins, pastor, and persuaded it to become self-supporting.

During the Congress of Religions at the Midwinter Fair a popular meeting was held in Temple Emanuel, San Francisco, on the evening of the celebration of the Passover. Rabbi Voorsanger, in behalf of his flock, gave a cordial greeting, while representative Christian ministers, including Dr. McLean of Oakland, made addresses.

##### Oregon.

Four lots in Freewater have been deeded to the church and a contract signed for a building to be finished May 12.

Rev. G. R. Wallace, D. D., the new pastor of the First Church, Portland, is drawing audiences which tax the capacity of the church building.

Willamette Association met with the Hillsboro church April 17, 18. Rev. W. A. Trow preached the sermon. The topics were The Relation of the Church to the Public Schools, The Church, the Sunday School and the Y. P. S. C. E., The Church and the Kingdom, Church Music, Reflex Influence of Christian Work upon the Worker. Four new churches were admitted to fellowship. The closing hours were given to Pacific University. President McClelland presented its claims, appealing to every church in the State to take an interest in it. Rev. Messrs. S. M. Freeland, G. R. Wallace and Daniel Staver set forth the value of the university to Christian education. Fifteen hundred dollars were secured.

#### WEEKLY REGISTER.

##### Calls.

BARKER, Thomas, Arena, Wis., to Spring Valley. Declines.  
BEARD, President Reuben A. Fargo College, N. D., to supply new church at Moorhead. Accepts.  
BOYER, Virgil O., Oberlin Seminary, to the new church at Walpole, H. I. Accepts.  
BREED, Reuben L., Olivet College, Mich., to new Pilegrim Ch. Detroit. Accepts.  
CHANDLER, Everett S., Harvey, Ill., to Stillman Valley. Accepts.  
DUNCAN, C. W., to Dexter, Minn. Accepts.  
EASTMAN, Samuel E., and Annis F., West Bloomfield, N. Y., to Park Ch., Elmira.  
ELLIOT, William A., formerly of Gladstone, Mich., to Algonquin, Ill. Accepts.  
HOWE, O. Raymond, Killingworth, Ct., to Westville, Ct., and Sayville, N. Y.  
HYDE, Charles L., Oberlin Seminary, to Central Ch., Toledo, O. Accepts.  
KEEDY, John L., Yale Seminary, to Lyander, N. Y.  
KENNISON, Edward M., Bangor Seminary, to Rockport, Me. Accepts.  
KIRKPATRICK, John E., Chicago Seminary, to supply the East Duluth mission for the summer. Accepts.  
LANGFORD, John C., Bridgewater, Vt., to Coventry. Accepts, and will begin work May 1.  
LATHAM, Ernest R., accepts call to Fort Dodge, Io.  
LAWRENCE, John B., Claremont, N. H., to Ascutneyville, Vt. Accepts.  
MA THEWS, Rupert B., Skowhegan, Me., to Second Ch., Newcastle. Accepts.  
MAY, Edwin M., Brunswick and Weymouth, O., to become assistant pastor of Bethlehem Ch., Cleveland. Accepts.  
MORRISON, George M., of Ada, Minn., to supply three months at Marshall. Accepts.  
NOTT, J. Lee, Middlefield, Ct., accepts call to Union Ch., St. Louis Park, Minneapolis, Minn., and has begun work.  
OKERSTEIN, J. F., Plano, Ill., to Pillsbury, Minn., for a year.  
PIERSON, Arthur T., D. D., accepts invitation to supply at Salem Street Ch., Worcester.  
PRESTON, Elmer E., formerly of Hamilton, Mo., to Overbrook and Ridgway, Kan. Accepts, and will begin work at once.  
ROWE, James, Elma, Io., to Alexandria, S. D.  
SOLANDT, James A., Hartford Seminary, to West Stamford, Ct.  
WALKER, John J., Andover, Mass., to Belchertown.  
WARREN, Willis A., Chicago Seminary, to Waterville and Morristown, Minn. Accepts.  
WELLS, W. A. (Jr.), to First and Second churches of Ada, Mich. Accepts.  
WRIGHT, Eugene F., Huntley, Ill., to Dwight. Accepts.

#### Ordinations and Installations.

CONE, J. W., o. April 5, Almena, Kan. Sermon, Rev. G. D. Baines; other parts, Rev. Messrs. G. H. Perry, Edward Skinner, L. H. Platt, R. F. Markham.  
GEORGE, Robert, o. April 22, Trinity Ch., Cleveland, O. Sermon, Rev. C. S. Mills; other parts, Rev. Messrs. J. G. Fraser, D. D., I. W. Metcalf, C. W. Carroll, H. M. Ladd, D. D.  
KING, E. Russell, o. April 11, Paso Robles, Cal. Sermon, Rev. George Willett; other parts, Rev. Messrs. J. T. Ford, B. F. Moody, E. S. Williams, F. N. Merriam.  
MOSLANDER, F. V., o. April 7, Vienna, Ill.  
POUND, William H., o. April 17, Cortland, N. Y. Sermon, E. N. Packard, D. D.; other parts, Rev. Messrs.

Edward Taylor, D. D., Ethan Curtis, W. P. Thorp, E. C. Olney.  
PRUDDEN, Theodore P., i. April 17, West Newton, Mass. Sermon, Rev. Nehemiah Boynton; other parts, Rev. Messrs. Wolcott Calkins, D. D., F. E. Emrich, Arthur Little, D. D., H. J. Patrick, D. D., Calvin Cutler.  
WASHBURN, George Y., i. April 23, Waterville, Me. Sermon, Rev. J. L. Jenkins, D. D.; other parts, Rev. Messrs. J. S. Williamson, F. B. Denio, D. D., C. D. Crane, T. F. Williams, James Richmond, W. H. Spencer, D. D.

#### Resignations.

BACHELER, Francis P., Hockanum, East Hartford, Ct. BARETT, Mandus, Summit Ch., Dubuque, Io., to take effect in May.  
CRAWFORD, Otis D., Columbus, Neb.  
GRIMES, Frank J., Glover West Vt.  
HANCOCK, Joseph J., Alexandria, S. D.  
HARWOOD, C. M. G., Marshall, Minn.  
HENDRICK, Webster L., Bangor, N. Y., to take effect Aug. 20.  
LINCOLN, Winfield S., Bethlehem Ch., Cleveland, O., to accept call to Richfield, O.  
MCARTHUR, William W., Sherburne, Minn.  
MOORE, Charles D., Ellis, Kan.  
REID, John D., Great Falls, Mont.  
ROWE, James, Elma, Io.  
SCARROW, David H., Russell, Kan.  
SMITH, Daniel E., Monticello, Minn.  
WILSON, John J., Wheaton, Kan.  
WOODWELL, George M., First Ch., York, Me., to take effect June 15.  
WRIGHT, Eugene F., Huntley, Ill.

#### Dismissions.

DANA, Malcolm McD., April 25, Kirk Street Ch., Lowell, Mass., to take effect May 31.

#### Churches Organized.

BRAINERD, Ill., April 4, Bethel.  
CARSON, Rev., April 11, Forty-six members.  
CLEVELAND, O., April 23, Trinity. One hundred and sixty-five members.  
HARRISON, Kan., April 22, Twenty-six members.  
PASO ROBLES, Cal., April 11, Thirty-three members.  
PLYMOUTH STATION, Neb., April 23, Ten members.

#### W. H. M. A. MEETING AT PROVIDENCE, R. I.

The costly chapel of the Central Church, a beautiful gift of children and grandchildren in memory of Mr. and Mrs. A. D. Lockwood, was the place of the semi-annual meeting, April 25. The president, Mrs. C. L. Goodell, being detained by the serious illness of her only daughter, the devotional exercises were conducted by Mrs. J. L. Hill, who responded to Mrs. S. L. Danielson's address of welcome, and also presided throughout the day. The importance of systematic and proportionate giving was emphasized by Mrs. Kellogg, who spoke on Benevolences. She referred to the statement recently made in the Massachusetts Senate that "women in the city of Boston control \$120,000,000 worth of property." She said that active business men had their money tied up in great enterprises so that in times like the present they could not give away large sums without peril. Women are not enterprising. They are timid in their investments, and prefer to have their money safely deposited on interest, at easy call. The consequence is that the large wealth which in recent years has come into the hands of our women could be safely and easily turned into channels of benevolence. Our philanthropic, educational and missionary societies may reasonably look to women for their generous support. A public sentiment to that effect should be created. We should bring pressure to bear to deepen the sense of the responsibility of wealth.

Rev. J. L. Maile presented the ever interesting and important work of the American Education Society as related to our ministry. A charming address on some interesting Woman's Work in London and Hull House in Chicago, by Louise Manning Hodgkins, closed the morning session. After luncheon and an hour of social enjoyment the ladies again assembled in the beautiful audience-room of the church. The work of the Cong. S. S. & Pub. Society was presented by Rev. F. J. Marsh and Mr. Horn, who gave particulars of his work in Wisconsin. Miss Marion N. Wilcox spoke in a clear, forcible manner on Our New Work Among the Children.

It will be long indeed before the sad facts presented by Rev. C. J. Ryder on New Phases of the Indian Problem fade from the memory of those who heard him. Our neglect to support the work of the A. M. A. is shameful. Miss M. D. Moffatt's address on Rescue Work in Our Large Cities aroused an interest in many hearts.

The beloved pastor of the Central Church, Rev. E. C. Moore, who has just returned from Oxford, Eng., closed the services with prayer and benediction. Many lingered to talk with



one another, and all felt that it had been a day of rare privilege.

L. A. K.

### BOSTON MINISTERS' MEETING.

The genuine interest of Boston pastors in the question of Sunday observance was evinced by the unusually large and attentive audience at the meeting last Monday morning. Though the subject was *How Sunday Is Not Kept* in Boston and Vicinity, the reports were mainly encouraging in regard to its present observance as compared with the past.

Rev. C. L. Younkin classified Sunday occupations by distinguishing between works of necessity, mercy and spiritual improvement and those for pleasure or gain. Viewed from this standpoint he thought that in his district, the North End, Sunday was strictly observed as in any other section of Boston. The only place of Sunday amusement, an Italian marionette show, recently has been closed, and the Sunday arrests number less than half a dozen as against forty to fifty on week days. He suggested that more outdoor meetings in that locality would be well attended and do good.

Rev. G. W. Stearns deplored the demoralizing influence of Sunday evening entertainments at dime museums and the like, as well as illustrated bills advertising them, and encouraged pastors to use their personal influence against them, citing a case when a word from himself to the selectmen of the town caused the immediate suppression of offensive posters.

Dr. Reuben Thomas took the ground that the influential classes are bound by the law of selfishness to secure the preservation of a rest day for the benefit of their less fortunate brethren. He gave several instances of unlawful compulsory labor on the Sabbath in the construction of railways, and of its prompt suppression in every case when the matter was brought to the attention of the authorities. He also showed the need of a society like the Sunday Protective League, on the ground of the greater effectiveness of associated effort in dealing with corporations.

Dr. A. H. Plumb reported courteous treatment by the railroad commissioners and the authorities on granting licenses for so-called sacred concerts, and read a letter from the chairman of the latter committee containing a resolution to the effect that only vocal and instrumental music, with readings, should be allowed on these occasions—all dancing, theatricals or recitations in costume being prohibited.

### WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, APRIL 27.

It was a delight to be led by Mrs. Gulliver, one of the vice-presidents of the board and known to many Mount Holyoke students in days gone by as a beloved principal of the seminary. Her theme was the love of God toward us revealed in Christ, and by a chain of golden texts God's love to man, mutual Christian love and the disciple's love to the whole human family to be in some way made manifest were closely linked. The discouraging financial condition of several benevolent societies was mentioned, and the need of renewed effort in these directions; also the request sent by the American Board to pastors and churches to devote Sunday, May 13, to the interests of foreign missions, with the hope that the intervening days may be a preparation season.

Miss Agnes M. Lord of the girls' boarding school in Smyrna spoke of the divisions and other difficulties which have hindered work in that station in the past, and of the encouragements of the present, "a time to favor Smyrna," when it has two faithful pastors, a Greek and an Armenian, a school for boys, a school for girls, a flourishing kindergarten under the care of Miss Bartlett, and a school taught by trained native teachers. The girls' school has 106 pupils, and in addition to their studies they are interested in various forms of

Christian work. The great need is another missionary teacher, a want which is likely soon to be happily met.

Miss Dancy Root of Madura spoke of the many who in a quiet way are doing a work which none but God knows, and another aptly quoted, "Incense has the same perfume whosoever hand burns it." The work at Gedik Pasha and that at Haskeny were also prayerfully remembered, and an extract was read from a recent letter from Mrs. Newell, showing what is attempted and accomplished in old Stamboul, with its half-million population of all sorts and conditions of men.

Mrs. Judson Smith spoke of the names upon the prayer calendar for the previous Friday, with an allusion to Mrs. Greene, and stated that another, although we knew it not, had there entered the heavenly mansion, Mrs. Isabella Bliss Dwight, wife of Rev. H. O. Dwight of Constantinople. She was the daughter of Dr. Edwin Bliss, sister of Mrs. Langdon S. Ward, and was born and reared in a missionary home in the midst of the same work in which her earthly life has ended.

The Harvard Church and society of Brookline will hold a jubilee commemorating the fiftieth anniversary of its formation on Tuesday, May 15. If persons who have been connected with the church in the past will send their address to the clerk, Edward Sharp, Fairbanks Street, Brookline, a letter giving the program will be sent.

### A TEN PER CENT. OUT BY THE HOME MISSIONARY SOCIETY.

To the Congregational Churches of the United States; Dear Brethren: We are pained to be compelled to inform you that we are under the necessity of curtailing our estimated expenditure for the new year, beginning April 1, by \$75,000. Our receipts for the year closing March 31 were only \$413,832 (including the balance from preceding year), while our expenditure was \$488,334, leaving a deficit on our books of \$84,521. This notwithstanding the fact that we have sold \$33,000 of securities in our hands and applied the proceeds to current expenses. We are now borrowing at the bank \$125,000.

With the most liberal view of our probable receipts in the immediate future, we cannot anticipate their being maintained at a larger sum than during the year just closed. Even should this view be sustained our debt would be doubled by the end of the current year, which would be disaster. There is, therefore, no alternative before us. With a full consciousness of the great hardship that will be entailed on the entire home missionary field, we find ourselves driven, as wise administrators of the trust you have committed to us, to announce this reduction in the appropriations for the new year. We are helped to our decision under this sad necessity by the voluntary suggestion of our executive officers that the curtailment begin with a reduction of ten per cent. in all administrative expenditures, which we have therefore made. We now appeal to you to give us the means to restore the estimates at the earliest possible moment. This we pledge ourselves to do so soon as we are put in funds, and we



shade which closely matches the color of the natural oak. In its entirety and in detail this is one of the most artistic sideboards we have ever offered.

General Catalogue, square octavo, 288 pp., 300 illustrations. Sent on receipt of five 2-cent stamps.

**PAINE'S FURNITURE CO.,**  
48 CANAL STREET.

NEAR NORTHERN R. R. STATIONS.

shall plan to carry our debt as it now is at the bank, unreduced, until after the estimates are restored. We desire to assure our brethren that this course has been decided upon only after much anxious deliberation and after we have waited for light until the last moment within which delay was possible.

WILLIAM IVES WASHBURN,  
Chairman E. E. Com.  
ASA A. SPEAR,  
Recording Secretary.  
JOSEPH BOURNE CLARK,  
WILLIAM KINCAID,  
WASHINGTON CHOATE,  
Secretaries.  
WILLIAM B. HOWLAND,  
Treasurer.

New York, April 9.



James F. Coffin  
Northfield, Vt.

### After Severe Illness

Full Health and Strength Given by Hood's Sarsaparilla.

"Gentlemen:—About four years ago I had the measles very severely. Upon coming out I was left in a very bad condition, being very weak. I was next seized with Chronic Diarrhoea so severely that I could just get about, but was not able to do anything. I was very much discouraged. I saw an advertisement of Hood's Sarsaparilla and thought I would try it. The first bottle helped

**Hood's Sarsaparilla**  
**Cures**

me a good deal and I was so much better that I stopped taking it for a while. My trouble came on again and I took another bottle which cured me entirely." JAMES F. COFFIN, Northfield, Vt.

Hood's Pills become the favorite cathartic with every one who tries them. 25c. per box.

### BEAUTY PER SE.

This sideboard is distinctively a "thing of beauty." And beauty, it must be remembered, never goes out of fashion. Style changes, and is wholly relative and largely geographical. What passes for style is simply an indication of the local progress, but *beauty* is the same whether you catch it in Paris or Skowhegan, Me.

With its beauty this design has also striking originality. Every clever woman appreciates the advantage in securing a sideboard which looks exactly as if built from an architect's plans.

The front is a great sweeping curve. The plate closets are of unusual size. The mirror is full width. The plush lining of the silver drawer is of a new art shade which closely matches the color of the natural oak. In its entirety and in detail this is one of the most artistic sideboards we have ever offered.

### THE BUSINESS OUTLOOK.

The week has been one of retrogression in business. The strikes have extended to so large a number of men, perhaps including over 200,000 participants today, that trade has been seriously hampered. Sentiment, which is a powerful factor in promoting new enterprises, is naturally less hopeful under the influence of these great strikes, with a general apprehension of disorderly outbreaks. In fact, in more than one locality the coal miners on strike are already violators of the law and are attempting to substitute their rude mob rule for the authority of the State.

Thanks to the prompt and vigorous action of the federal authorities in the far West and of the State authorities in Ohio and Illinois, the lawless demonstrations of strikers and Coxey armies have been speedily subdued. Coxey's followers have already discovered that a quiet tolerance of their peaceful pilgrimage does not mean that they will be allowed to pilfer property without restraint, no matter whether that property belongs to an individual or to a railroad corporation. The arrest of train stealers has had a wholesome and stimulating effect upon the whole country. It is a warning, and one likely to be heeded, that we are not only a people living under a government of laws but that we propose to have those laws executed.

The Coxey movement proper is already on the wane. The original detachment is in Washington footsore and weary. It is composed of a few hundred stragglers in place of 100,000 which Coxey expected. Now that the army is there, the farce of the proceeding will likely become apparent. The Washington authorities are prepared and will doubtless offer to the visitors a reception not at all calculated to inspire additional Coxey zeal through the country. And it is extremely doubtful if more than one or two mere handfuls of these unarmed warriors ever reach Washington in addition to the first and main detachment of the army.

The prospect for an early settlement of the tariff question is slowly improving. The passage of the bill will have a generally favorable influence. It will substitute certainty for uncertainty. Merchants and manufacturers will find a starting point in their business and will at once begin to build up trade. The gain will be slow, and not without setbacks, but sure. It will be months before the volume of business gets back to normal proportions, but everybody will be satisfied for the moment to feel sure that the tendency is in the right direction.

### BIOGRAPHICAL.

ELBERT BRINCKERHOFF MONROE.

We have seldom been called upon to chronicle the death of one who will be missed in so many important circles of usefulness as Mr. Monroe. During his whole life he has been eminent in Christian service. He graduated from the University of the City of New York in 1855 and engaged in business till 1874. Since then he has given his entire time to Christian and philanthropic work. He was in his earlier life an active member of the North Collegiate Dutch Church of New York and never severed his connection with it, but for many years, till 1892, he resided in Southport, Ct., and has identified himself with the work of the Congregational church of that place. He led a large young men's Bible class. He gave for the use of the town a library of well selected books. He has been for twenty years a trustee of Hampton Institute, and for a number of years chairman of the board. He was a trustee of Rutgers College, a member of the council of the University of the City of New York, a director of the Bible Society, a trustee of the Presbyterian Hospital, a very valuable member of the executive committee of the A. M. A., a corporate member of the A. B. C. F. M. and a vice-president of the American Tract Society. He had been connected with the Y. M. C. A. since its organization in 1852, had served as director, treasurer and for nine years as its president. At the time of his death he was chairman of the international committee of that organization. President Harrison appointed him as one of the Indian commissioners, which position he occupied till his death.

His rare financial ability, earnest Christian faith and his devotion to every work he undertook led to pressing demands from every side upon his time and strength. He died suddenly of heart disease, April 21, at his home in Tarrytown, N. Y., where he had resided since 1892. He was fifty-six years of age.

TIME attests the virtues of Pond's Extract. It is unsafe to use spurious imitations.

### CONGESTION OF THE LUNGS.

Dr. F. K. Spofford, Boston, Mass., writes: "About 25 years ago I was laid aside for nearly eight weeks with a severe cold and congestion of the lungs, and was nearly discouraged, when I providentially came across Adamson's Botanic Balsam. In a short time I found myself completely cured. Since that time I have used it with universal success in my practice."

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which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold?

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on suburban residences, ranging from \$1,000 to \$5,000. Also some Atlantic Land Co. stock, at \$100 per share, which can be bought in lots of one share and upwards. I especially recommend this as a good, safe, home investment.

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Are making inquiries for a safe investment of funds now lying idle in banks and savings institutions.

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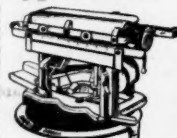
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### Financial.

## HOME INSURANCE COMPANY OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1893.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund .....	4,225,882.00
Reserve for Unpaid Losses, Claims and Taxes .....	880,941.75
Net Surplus.....	1,000,545.57
<b>CASH ASSETS.....</b>	<b>\$9,116,168.11</b>

### SUMMARY OF ASSETS.

Cash in Banks.....	\$190,431.75
Real Estate.....	1,563,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,750.37
United States Stocks (market value).....	1,408,850.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,682.74
Loans on Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,900.87
Interest due and accrued on 1st July, 1893.....	36,516.15
<b>TOTAL.....</b>	<b>\$9,116,168.11</b>

D. A. HEALD, President.

J. H. WASHBURN, E. G. SNOW, JR., W. L. BIGELOW, T. R. GREENE, } Vice-Presidents.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, July 11, 1893.

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### WHAT PREACHERS SAY ABOUT PREACHING.

— The preacher should stop when he has reached a conclusion, that is, when he has brought his arguments and illustrations to such a focus that the truth he means to establish is burned in on the souls of those whom he addresses. If he go on after that his continuance is an impertinence, but if he end before that his sermon is a fragment and will lead to no result.—*Dr. W. M. Taylor.*

— There are no perfect preachers in the world. The only perfect men in this world are the doctors of divinity who teach systematic theology. They know everything, all of it, and I envy them. But men that preach take only so much of the truth as they can hold, and, generally speaking, preachers don't hold a great deal. They are all partialists.—*H. W. Beecher.*

— The minister who succeeds is the minister who, in the midst of a sordid age, trusts the heart of man, who is the child of God, and knows that it is not all sordid, and boldly speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes and preached to him half gospels, which they thought were all that he could stand, look on and wonder at their brother-preacher's unaccountable success.—*Phillips Brooks.*

— There is enough of the gospel preached every year to turn the world upside down. But multitudes have ears to hear who do not hear. Christ emphasized the importance of such a possibility in His words, "Take heed what ye hear," and "Take heed how ye hear." The "how" of hearing is as important as the having something to hear. The secret of right or wrong hearing and speaking is the same. He who speaks falsely will hear falsely what others say.—*Dr. D. O. Mears.*

— The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat and hardest of all to digest.—*Dr. A. J. F. Behrends.*

— Our aim is to bring man back to that Master whom he has left, and for whose service he has ever since been longing even more than he knew. This is the reason that men gather round the pulpit still; men need to be told of their want. They do not come to hear the highest arguments; masterpieces of argument they have at home upon their shelves. Nor do they come expecting from you the force of a Demosthenes or the pathos of a Massillon. They want you to tell them of the more excellent way. They want to catch again the spirit of some hymn that their mother taught them, and to have renewed the mood of an old penitence or of a scrupulous fear of some vice with whose face they have since become familiar. Look upon them, with their hunger and their thirst, all the more touching if they are in a measure unconscious. Give them the hope that they require. Tell them the meaning of the life of Jesus—that He suffered that we might cease from sin.—*Bishop Ellicott.*

— Have you anything to tell men that will make heaven seem nearer to earth than it ever was before, that will compel them to feel the tragic grandeur of human life and the infinite contrast between righteousness and sin? Have you anything to tell them which will save them from the bitterness of despair in their worst sorrows, and which will keep them calm and enable them to exercise self-restraint in their greatest successes and triumphs? Have you anything to tell them that, in the fiercest heat of youthful passion, under the severest strain of business and professional anxiety, and when the cold selfishness of old age is creeping upon them, will enable them to master the world, the flesh and the devil? You are to be ministers of Christ—have you anything to say that ought to make the authority of Christ more awful and august to the conscience and the will, and the mercy of Christ more tender to the heart, of every man that listens to you? If not, then, whatever comes of it, refuse to be a candidate for a pulpit, refuse to accept the pastorate of a church.—*H. W. Dale.*

#### For Dyspepsia.

Use **Hersford's Acid Phosphate.**

*Dr. O. G. Cilley, Boston, Mass., says: "I have used it very extensively, and with the most remarkable success in dyspepsia, and in all cases where there is derangement of the liver and kidneys."*

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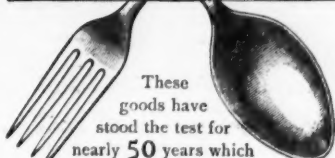
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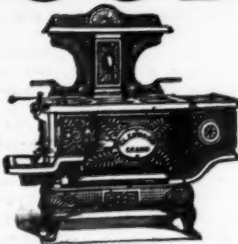
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## Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

**BORTON MINISTERS' MEETING**, Pilgrim Hall, May 7, 10 A. M. The Norwegian System. Speakers, Mr. John Graham Brooks, Prof. Francis G. Peabody, D. D., S. B. Capen, Esq.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**MASSACHUSETTS GENERAL ASSOCIATION**.—Annual meeting at Pittsfield, beginning May 15 at 2:30 P. M. and closing Thursday noon, May 17. Sermon by Dr. G. A. Gordon. Among the speakers will be Dr. John Bascom on The Church and Social Reform, Rev. C. A. Dickinson on The Institutional Church and Dr. P. S. Moxon on Christian Socialism. Reduced rates on B. & A. R. R.

**ESSEX SOUTH CONFERENCE**, West Peabody, Wednesday, May 9. Special train leaves Salem at 9:30 A. M.

**ANDOVER AND WOBURN BRANCH** of the Woman's Board, Winchester, Thursday, May 3, 10 A. M.

**WORCESTER CENTRAL CONFERENCE**, Rutland, May 8.

**PLYMOUTH ASSOCIATION**, Kingston, May 8, 10 A. M.

**WORCESTER NORTH CONFERENCE**, North Church, Windham, May 8.

**THE HOME MISSIONARY MEETING**.—The Raymond & Whitcomb excursion to Omaha for those wishing to attend the meeting of the Congregational Home Missionary Society will leave Boston, Monday, June 4, at 3 P. M., and Omaha in return on Monday, June 11. Round trip tickets, \$65 for clergymen and their families, \$70 for others, covering railroad fare, Pullman sleeper, meals en route and hotel bill at Omaha, may be obtained of Joshua Coit, Room 9, Congregational House. Those intending to go should register as soon as possible that arrangements may be made for location of sleepers.

**THE 106TH GENERAL ASSEMBLY** of the Presbyterian Church in the U. S. A., First Presbyterian Church, Saratoga, N. Y., May 15. Opening sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.

**WILLIAM HENRY ROBERTS**, Stated Clerk.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**TRIENNIAL CONVENTION**.—The constitution of the Chicago Theological Seminary provides that in the year 1894, and every third year thereafter, it shall be the duty of the board of directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the seminary may require. And in order to keep the seminary in vital union with its constituency, the directors in calling such a convention shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint each one delegate to represent the churches of such local association. Local associations which have a church membership of over 1,500 shall be entitled to elect one additional delegate for every 500 church members. The associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they are elected the condition of the seminary. The convention shall consist of those thus invited, also of the board of directors and the members of the faculty. In accordance with this requirement of the constitution the board of directors have called such a convention of delegates as is above indicated, to meet on Wednesday, May 9, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. The annual meeting of the board of directors of the seminary will be held in Fisk Hall, Tuesday, May 8, at 10 o'clock A. M.

By order of the board of directors,  
Chicago, Ill., April 12. G. S. F. SAVAGE, Sec.

**NINETY-SECOND ANNUAL MEETING** General Association of the Congregational ministers of Massachusetts at Pittsfield, May 15, 16, 17.

**Order of Exercises**: Tuesday, 2:30 P. M., Organization and business; 2:45, Secretary's Report, Rev. H. A. Hazen; 3:00, Treasurer's Report, Mr. William A. Paine; 3:45, Ministerial Bureau, a report by Rev. B. F. Hamilton; 4:00, Topic, The Diaconate, Rev. E. A. Reed, D. D., followed by discussion; 5:00, Adjournment; 7:30, Public Worship—sermon by Rev. George A. Gordon, D. D., communion, offering for Board of Ministerial Aid. Wednesday, 8:30 A. M., Devotional service and business; 8:45, Report of Committee on Work of the Churches, discussion; 9:30, Report of Committee on Sunday School Work, by Perley A. Stone; 10:00, Business; 10:30, Address, National Council's Ministerial Relief, by Rev. N. H. Whittlesley; 11:00, Topic, The Church and Social Reform, by John Bascom, D. D., LL. D., followed by discussion; 12:30 P. M., Adjournment; 2:30, Annual Meeting of the Massachusetts Home Missionary Society: 1. Reports of officers; 2. Election of officers; 3. Report of Executive Committee; 4. Address, Business—Election of delegates to the National Council of 1895. Adjournment. 7:30, Topic, The Institutional Church, Rev. C. A. Dickinson; Topic, Free Pews, Rev. H. A. Bridgman; Topic, Christian Socialism, Rev. P. S. Moxon, D. D.

Thursday, 8:30 A. M., Devotional service and business; 9:00, Address by Rev. F. J. Marsh, Massachusetts Superintendent of Cong. S. S. & Pub. Soc.; 9:30, Topic, Preparation and Condition for Church Membership, Rev. Parris T. Farwell, followed by discussion; 10:30, Reports: (1) on Sunday Traffic, by Rev. F. S. Hatch; (2) on Pool Selling, by Rev. C. H. Hamlin; (3) on Intemperance, by Rev. Payson W. Lyman; 12:00 M., Business and closing words by Rev. I. C. Smart; Adjournment. The Boston & Albany Railroad will sell excursion tickets to Pittsfield and return from stations twenty-five miles or more distant at the rate of three cents per mile one way, provided notice is given the General Passenger Agent, on or before May 8, of the number of tickets required. This notice may be given to local station agents. Tickets will be good going May 15 and 16, and for return May 17 and 18. No reduction of rates on other railroads.

### APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Indiana	Pt. Wayne	Tuesday, May 8.
Missouri	Springfield	Tuesday, May 8.
Ohio	Cincinnati	Tuesday, May 8.
Iowa	Newton	Tuesday, May 15.
Massachusetts	Pittsfield	Tuesday, May 15.
Michigan	Kalamazoo	Tuesday, May 15.
New York	Binghamton	Tuesday, May 15.
Pennsylvania	Johnstown	Tuesday, May 15.
South Dakota	Redfield	Tuesday, May 15.
Illinois	Oak Park	Monday, May 21.
Rhode Island	Providence	Tuesday, May 22.
Vermont	St. Johnsbury	Tuesday, June 12.
Connecticut	Hartford	Tuesday, June 19.
Maine	Bangor	Tuesday, June 19.
Connecticut Con.		Tuesday, Nov. 20.



## BUFFALO LITHIA WATER

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**Dr. Algernon S. Garnet**, Surgeon (retired) U. S. Navy, Resident Physician, Hot Springs, Ark., says:

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**Dr. Wm. B. Towles**, Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to **BUFFALO LITHIA WATER**."

"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the kidney I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

**The late Dr. Wm. F. Carrington**, Resident Physician, Hot Springs, Ark., Surgeon (retired) U. S. Navy, says:

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**Dr. T. B. Buchanan**, Resident Physician, Hot Springs, Arkansas, says: "Send me five cases of **BUFFALO LITHIA WATER**."

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